10412 aaa27

SELECTIONS

FROM

LES RECHERCHES PHILOSOPHIQUES

SUR LES AMERICAINS

OF

M. P A U W.

By Mr. W***.

NON EA NOSTRA VOCO.

BATH, PRINTED BY R. CRUTTWELL.

M DCC LXXXIX.

BRITISH MUSEUM

NOTICE TO THE READER.

IN the following little Work, the Comment is ſometimes thrown into a Note, ſometimes it is made a part of the Text;—the paſſage in which this liberty is taken is printed in Italicks, that M. Pauw might not be reſponſible for what was not his own.

☞ *Care will be taken, it is hoped, that this Copy may not fall into the hands of a Publiſher; as but a few have been printed for the Author's Friends.*

SELECTIONS.

General View of the AMERICANS.

WHEN the Spaniards diſembarked at St. Domingo, then called Hayti,* the firſt land they made on their diſcovery of the new world, they were ſurpriſed to find a race of men, of whom ſluggiſhneſs was the principal characteriſtic: after eating and dancing the better part of the day,

* Hayti, O-Ta-Héité. The identity of the names of theſe two iſlands will ſuggeſt reflections on the progreſs of population, and on the poſſibility of communications between the inhabitants of our globe, in the earlieſt times; which, in the preſent, are ſuppoſed to have been impracticable.

they ſpent the reſt in ſleep, without thought of to-morrow. The greater number had neither reflection nor memory, went almoſt naked, and often intoxicated themſelves with tobacco.

THE ſurpriſe of the Spaniards increaſed, when, penetrating farther into this new world, they found that the men had no beards, their bodies hairleſs, like thoſe of eunuques; that they were almoſt inſenſible to the paſſion of love; had milk, or a kind of milky liquid, in their breaſts; that they could not, or would not, carry weights; and that the men and women were univerſally tainted with the venereal diſeaſe: ſuch throughout the lazineſs of the men, and their hatred of labour, that extreme want, to which they were often ſubject, had never induced them to cultivate the earth; truſting all to nature, and utter ſtrangers to induſtry.

THE following deſcription of the Americans, by M. De la Condamine, a diſtinguiſhed philoſopher of the preſent times, who reſided many years in different parts of this continent, lets us into their phyſical and moral character:——

"It appears to me, that the Americans
"have all one common character, of which
"inſenſibility is the governing principle;
"whether this is to be honoured with the
"name of apathy, or diſgraced by that of
"ſtupidity, I ſhall leave undecided. It
"ſprings, no doubt, from the ſmall number
"of their ideas, which extend not beyond
"their wants: Gluttons to exceſs, where
"they have the means; temperate, to a
"ſeeming indifference, when they have
"not; puſillanimous in the extreme, if not
"tranſported by drunkenneſs; deteſting
"labour; indifferent to every motive of
"glory, honour, or gratitude; ſolely poſ-

" ſeſſed by the preſent object, and ever de-
" termined by it; without inquietude for
" the future, or memory of the paſt, giving
" themſelves up to a childiſh joy, which
" they expreſs, when unreſtrained, by leap-
" ing, and immoderate burſts of laughter,
" without object or deſign; they paſs their
" lives without thinking, and grow old with-
" out riſing out of childhood, of which they
" preſerve all the defects to the laſt. Were
" theſe reproaches confined to the Indians
" of ſome provinces of Peru, one might
" ſuſpect, that this degree of brutality
" ſprings from the abject dependence under
" which they are held; but the Indians of
" the miſſions, and the ſavages who enjoy
" their liberty, being equally limited in their
" intellects with the reſt, one cannot con-
" template, without humiliation, the near
" approach of man abandoned to his ſimple
" nature, and deprived of education, to the
" condition of a beaſt."

AMERICA contains about two millions of ſquare leagues, and on this prodigious expanſe there were found but two nations united in a kind of political ſociety; all the reſt wandering, and diſperſed in hords or families, knowing no other than ſavage life, vegetated under the ſhade of their foreſts, and were hardly poſſeſſed of ſufficient intelligence to procure themſelves food.

IT has puzzled our philoſophers to account for the difference between the old world and the new. To ſuppoſe, with Buffon, that the human race is modern in America, (not more, it may be, than of 600 years ſtanding) is an idea that contradicts common ſenſe. What right had one horizon to the preference of being peopled ſo many ages before the other? Could Nature have been ſo impotent as not to have finiſhed her work but by intervals, or on ſecond thoughts? To ſuppoſe an after-

creation,

creation, is a mere revery, unſupported by any parallel in the hiſtory of nature, the ſeeds of whoſe productions are as ancient as the ſpecies, and the ſpecies coeval with the exiſtence of the globe. If ſponta-neous and fortuitous formations occupied for ſuch a length of time the philoſophers of antiquity, it was, becauſe they were not ſufficiently verſed in the hiſtory of nature to perceive the futility of their metaphyſi-cal diſputations.*

As

* A modern Philoſopher differs greatly from M. Pauw on this ſubject.——" If it be aſked what are " the diſcriminative characteriſtics of minerals, vege-" tables, and animals, as oppoſite to one another, I " plainly anſwer, that I do not know any, either from " natural hiſtory or chemiſtry, which can wholly be " relied on."

Again:——" Every one thinks that he knows what " an animal is, and how it is contra-diſtinguiſhed from " a vegetable; and would be offended at having his " knowledge queſtioned thereupon. A dog or a " horſe, he is truly perſuaded, are beings as clearly " diſtinguiſhed from a herb or a tree, as light is from " darkneſs;

As the moſt ancient hiſtories agree in repreſenting every race of men riſing gradually out of ſavage life to the firſt rudiments of arts, and of ſociety, there is juſt reaſon to believe that the firſt men were thrown on this globe without other notions or advantages than thoſe which are found in ordinary ſavages; containing in themſelves the elements of perfectibility, they were at a mighty diſtance from the attainment: in their creation, brutal and unenlightened, they owe to themſelves their

" darkneſs; yet as in theſe, ſo in the productions of
" nature, the tranſition from one to the other is effected
" by imperceptible gradations."

And again:——" If rejecting ſpontaneous motion
" and figure as very inadequate teſts of animality, we
" adopt *perception* in their ſtead, no doubt, he would
" be eſteemed a viſionary in philoſophy, who ſhould
" extend *that faculty* to vegetables; and yet there are
" ſeveral chemical, phyſical, and metaphyſical reaſons
" which ſeem to render the ſuppoſition not altogether
" *indefenſible*."

See WATSON's Chemiſtry, Vol. v. Eſſay 3.

manners,

manners, their laws, and their ſciences. They had no common model, no fixed rule of conduct; accordingly, they have differed very much, as well in the means of attaining to civilized life, as in the inſtitutions on which their civilization depended: climate has governed them full as much as reaſon; the different degrees of heat and cold have clearly inſpired legiſlators with oppoſite ideas; on comparing the legiſlative codes of the Temperate, with thoſe of the Torrid Zone or its neighbourhood, all is contraſt, nothing analogous.

There are people, who, it ſhould ſeem, can never emerge out of infancy, or a ſtate of nature. The Eſkimeaux, the Greenlanders, will not have towns, or (which is the ſame thing) a cultivated ſoil, while the preſent poſition of the globe remains the ſame with reſpect to them. The negroe will never be civilized ſo long as he dwells

under

under the Line, expoſed to the greateſt heat the earth knows.

IT is agriculture that has led man by the hand from a ſavage ſtate to a politic conſtitution: the more cultivated the ſoil, the more abundant the harveſt, the ſooner will the cultivators humanize. The firſt effect of agriculture is to render men ſedentary; from that moment they are half civilized; from hence we may determine the claſſes in which the ſeveral ſpecies of ſavages ſhould be placed, in proportion to their comparative diſtance from moral perfection.

1ſt. CULTIVATORS are the firſt by preeminence, though the laſt in time, becauſe their ſubſiſtence is the leaſt precarious, their mode of life the leaſt turbulent; they have time to invent and to perfect their inſtruments; they have leiſure to think and to reflect.

2d. PASTORS come next, but differ from the former, in that, being obliged to look out for freſh paſtures, and attend their flocks, they are never eſtabliſhed. The Tartars, Arabians, Moors, and Laplanders, are thoſe of this caſt the beſt known; from their manners are to be collected the beſt ideas we can have of this mode of life, intermediate between the ſavage and civil, and at an equal diſtance from the two points.

3d. THE third claſs conſiſts of thoſe who live on the roots and fruits of the earth, without culture; their manners depend much on the quality of the productions, and the fertility of the ſoil; thoſe who had the cocoa and palm tree, were more at their eaſe, and leſs ſavage, than thoſe whoſe firſt reſource was in the beech-maſt and acorn.

THOSE who live on fiſh form the fourth claſs; their mode of life differs litle from

that

that of the paſtors, except that the latter have a reſource in their tamed cattle, while the fiſhers depend on chance or dexterity for their ſubſiſtence.

HUNTERS conſtitute the laſt order, and are of all the moſt ſavage; wandering, unaſſured of their ſubſiſtence, they muſt dread the union and multiplication of their ſimilars as the greateſt of evils; becauſe game, much leſs abundant than fiſh, decreaſes in every country in proportion as the number of men increaſes. The ſavage hunter's ſcene of action is the wilderneſs; he avoids every human habitation, and gets to a greater diſtance at every ſtep from ſocial life. If he builds a hut, it is rather for a retreat than a dwelling; never at peace with either men or animals, his inſtinct is ferocious, his manners horrid: the more his thoughts are employed on the means of procuring food, the leſs he reflects on the

means of his improvement; he is, in human kind, what the carnivorous beaſt is among quadrupeds, ſolitary and unſociable.

This ſtatement of the ſubject is maſterly.

THAT America and its inhabitants ſhould continue ſavage to ſo late a period as the fifteenth century, has been a ſubject of wonder to our greateſt philoſophers. To ſuppoſe, with Buffon, an after creation, or with others, a modern deluge, is a mere aſſertion; an aſſumption of a cauſe to anſwer a particular purpoſe: yet either of theſe ſolutions is preferable to that given by Monteſquieu——"Ce qui fait qu'il y a "tant de nations ſauvages en Amerique, "c'eſt que la terre y produit d' elle méme "beaucoup de fruits dont on peut ſe "nourrir."

UNHAPPILY

UNHAPPILY for this concluſion, as for the natives of America, barrenneſs, not fruitfulneſs, is the diſtinction of the ſoil; ſluggiſhneſs that of its inhabitants. Could a ſavage fill his belly by ſtretching out his hand, he would become ſedentary; have leiſure to collect and communicate his ideas; he would riſe to civilization. It is not a fertility of ſoil that confines man to ſavage life; it is, on the contrary, the want of ſubſiſtence that prevents his getting out of it; ſo that Monteſquieu's deciſion is falſe in the fact, and abſurd in the inference.

IN the countries temperate in climate, and rich in vegetables, ſociety has been eſtabliſhed infinitely ſooner than in the cold and barren. One ſees it paſs, and as it were, travel from Aſia into Egypt; thence into Greece, and ſo in gradation into Italy, Gaul, and Germany, following the degrees

of

of natural or cultivable advantages in each particular country.

WHERE property is undetermined, men fight with fury to prevent its eſtabliſhment; as every eſtabliſhment tends to contract their means of ſubſiſtence. Where property is fixed, men fight with equal fury to defend or enlarge it; in either caſe, men are ſo hoſtile to each other, that the higheſt effort of virtue is, to bring one's ſelf to love them: *nay, ſuch is our propenſity to diſturb each other, that even in the moſt poliſhed ſocieties, the primitive inſtincts of man break through all reſtraints, and the philoſopher in theory is a ſavage in practice. In the Peloponneſian war, the petty ſtates of Greece were ſo many tribes of ſavages in malignity, treachery, and every ſpecies of barbarity; with this difference in favour of the untutored ſavage, that he fights that he may eat, the Greeks fought to prevent each other from eating. But the character of war, we are told,*

told, has been humanized ſince thoſe times; that is, we advance to battle without motive or rancour; carnage is tempered by etiquette, and we make peace, to draw breath, and begin again. But are the cauſes of war more legitimate, or do fewer men fall by the ſword? The jus gentium, *ſo happily defined in books, is a dead letter in the field: did it prevent the humane, the generous Turenne from burning, waſting, and deſtroying, until he had converted the Palatinate, the fineſt province of Germany, into a deſert? Could a Huron or an Iroquois have done more?*

The American, ſtrictly ſpeaking, is neither virtuous nor vicious. What motive has he to be either? The timidity of his ſoul, the weakneſs of his intellects, the neceſſity of providing for his ſubſiſtence, the powers of ſuperſtition, the influences of climate, all lead him far wide of the poſſibility of improvement; but he perceives it not; his happineſs is, not to think; to remain

main in perfect inaction; to sleep a great deal; to wish for nothing, when his hunger is appeased; and to be concerned about nothing but the means of procuring food when hunger torments him. He would not build a cabin, did not cold and the inclemency of the atmosphere force him to it, nor ever quit that cabin, did not necessity thrust him out. In his understanding there is no gradation, he continues an infant to the last hour of his life. By his nature sluggish in the extreme, he is revengeful through weakness, and atrocious in his vengeance, because he is in himself insensible; having nothing to lose but his life, he looks on all his enemies as so many murderers. If his schemes of vengeance were supported by a courage to carry them into execution, there would not be on the earth a more terrible animal; nor would he be less dangerous to the Europeans themselves, than he is to the little hords with whom he

is

is at war, and who, not being more brave than himſelf, render the parties equal, and their wars eternal. When Canada was diſcovered in 1523, the Iroquois were at war with the Hurons, and are ſo at this day; time hath neither ſoftened their hatred, nor exhauſted their vengeance.

THE only authority they reſpect, is that of their old men, whom, however, they abandon from the moment that through weakneſs or diſeaſe they become an incumbrance; as is the caſe with beaſts of prey, who are left to periſh miſerably when they are no longer able to hunt and provide for themſelves. This ingratitude in the young ſavage towards the author of his being, and the protector of his infancy, is a law of the animal nature, intereſted only for the individual while growing; indifferent to its fate when it can ſhift for itſelf.

THE Europeans who paſs into America degenerate, as do the animals; a proof that the climate is unfavourable to the improvement of either man or animal. The Creoles, deſcending from Europeans and born in America, though educated in the univerſities of Mexico, of Lima, and College de Santa Fé, have never produced a ſingle book. This degradation of humanity muſt be imputed to the vitiated qualities of the air ſtagnating in their immenſe foreſts, and corrupted by noxious vapours from ſtanding waters and uncultivated grounds.

CURIOUS as this fact may ſeem, it is attended by another much more ſo; the Creoles both of South and North America come to a maturity of intellect, ſuch as theirs is, more early than the children in Europe; but this anticipation of ripeneſs is ſhort-lived, in proportion to the unſeaſonableneſs

bleneſs of its appearance; for the Creole falls off, as he approaches to puberty; his vivacity deſerts him, his powers grow dull, and he ceaſes to think at the very time that he might think to ſome purpoſe: hence it is commonly ſaid of them, that they are already blind at the time that other men begin to ſee.

From the Streight of Bahama to that of Davis, a tract of about 3000 miles, one meets not a ſingle man with a beard; hence the Spaniſh theologians juſtified the cruelty of their countrymen to the wretched Americans, by denying that they were men; they not having that ſign of virility which Nature has given to all the nations of the earth, except to them.

THE inſenſibility of the Americans to the paſſion of love, is a fact no leſs curious than the former, and ſeems to have its origin in the ſame principle,—a ſingular feebleneſs of

complexion. Savage life ſubdues this paſſion more or leſs, according to the climate, and other circumſtances inſeparable from this ſtate. Hippocrates made this obſervation in treating of the manners of the Scythians. The natural conſequence of this indifference in the men, is their cruel treatment of the women.

IT has been a matter of diſpute among our philoſophers, whether ſavage or civilized life contains the greater degree of happineſs.* Theſe two ſtates are ſo oppoſed,

* "Political conſtitutions, in nations barely ſettled, "are on plans ſo natural and ſimple, ſo well calculated "for the general intereſt, and the enjoyment of per-"ſonal happineſs, that writers of lively imaginations "have rendered it problematical, whether the life of "a ſavage be not preferable to that of a citizen in any "civilized ſtate."

Had the author of the above paſſage known any thing of the real condition of a ſavage, had he been ſo fortunate as to have met with the work before us, he would never have hazarded ſuch crude ideas.

that

that they neceſſarily exclude all compariſon; in order to judge of their pretenſions, one muſt know to preciſion, their minuteſt ſufferings, their minuteſt enjoyments; to know, one muſt have felt them; that is, have been educated in the two ſtates at the ſame time——the thing is impoſſible, the queſtion frivolous.

On the Population of AMERICA.

IN general, America could never have been peopled like Europe and Aſia, in their improved ſtate; it is covered by immenſe ſwamps, which render the air extremely unwholeſome, and the ſoil productive of a prodigious number of poiſonous vegetables. One may travel in North America over vaſt waſtes, without finding a ſingle habitation, or human footſtep.

Theſe conſiderations have led Buffon to conclude that the peopling of America is of a very late date; but this is contradicted by the analogies of nature, and the concurrent traditions of the natives, that their anceſtors were forced to betake themſelves to the mountains at the time of a mighty flood;—a circumſtance that proves this country to have been inhabited at a very early æra.

IT is conſtantly obſerved, that ſavage tribes diſappear in proportion as the civilized ſettle among them. Many think, that if the Engliſh continue to extend their eſtabliſhments, no more ſavages will be ſeen in North-America. The five nations of Canada, who in 1530 could bring 15000 men into the field, cannot now muſter 3000. Their ſimplicity in ſelling their grounds to Europeans, and their conſequent deteſtation of the purchaſers, drive them to a diſtance from their former ſettlements. The wars of the ſeveral tribes with each other for hunting grounds, their exceſſive paſſion for ſtrong ſpirits, and above all, the ravages of the ſmall-pox, threaten the approaching annihilation of the ſpecies.

THE American women bring forth children with little or no pain, yet they are not ſo fruitful as the European. This muſt be from a derangement of conſtitution; for in

the

the ſouthern provinces of China, the women bring forth with the facility of the Americans, but at the ſame time are wonderfully fruitful.

ONE cannot attribute the depopulation of America to the cruelty of its invaders, ſince it is admitted, that more Europeans have paſſed into it ſince the firſt diſcovery, than could have been deſtroyed of the natives; to which muſt be added, the great number of negroes annually imported.

Of the Climate.

THIS ſubject is ſo connected with the former, that it may be conſidered as a continuation of it.

One may form an idea of the population of America when firſt diſcovered, from the ſufferings to which the Spaniards were reduced through the want of ſubſiſtence for ſo ſmall a number as three or four hundred. In North-America, the firſt ſettlers of Virginia were forced to return to Europe through want of food; while the colony of Philadelphia, and more than forty others, abſolutely periſhed by famine. No wonder this ſhould happen in a country totally uncultivated, ſo overſpread with foreſts, that no way was to be found through them without the uſe of a compaſs. Even at this day, there are foreſts in North-America

which cover regions more extenſive than the Low Countries and Germany united.

THE air of that part of Peru neareſt to the Line, is not ſo unhealthy as it was before cultivation had in ſome degree corrected its malignity. In the iſlands, and in general through all the provinces of the continent the moſt frequented by Europeans, the cutting down and clearing of foreſts, the draining of lakes, the culture of the ſoil, have more or leſs corrected the ill qualities of the air, except in ſome cantons, which have been found incorrigible; as in the iſthmus of Panama, and above all in the neighbourhood of Carthagena and Porto-Bello, eſpecially of the latter, the air of which is more deadly than in any other part of the globe.

As to the degrees of cold in the ſame parallels of the new and old world, our author judges the air to be twelve degrees colder

colder in the new; this difference is to be imputed to the quantity of uncultivated grounds, and to the prodigious lakes, ſwamps, and foreſts, which cover the country.

THE effects of cultivation are proved by the difference of the cold of Quebec and Paris, which are in the ſame latitude; this difference was not ſo great in Gaul, before its foreſts were cleared, and grounds cultivated, as is proved by the deſcription given of the climate of Paris by the Emperor Julian. This ſame obſervation extends to a compariſon of the parallels of Peterſburgh and Siberia.

As to the regions between the Tropics, they are extremely elevated, full of lakes, ſwamps, and foreſts, with mountains covered with ſnow; in ſhort, they bear no reſemblance to thoſe of the Torrid Zone of

our hemiſphere. This difference in the quality of the atmoſphere muſt have great influence on the men and animals of the new world, which by culture may come to wear a different face.

IT has been obſerved, that the rivers and lakes of North-America contain leſs water at this day than they did ſixty years ago, in conſequence of draining the grounds, and reducing the foreſts; yet the change of climate has not been ſo great as might have been expected, owing to the vaſt regions covered with water and woods ſurrounding the ſpots which have been cultivated; nor has the degeneracy in men and animals of European origin diminiſhed in the proportion that was expected.

ALL the naturaliſts aſſert, that animals imported from Europe into America degenerate; the ſame deterioration which pre-

vails

vails through the ſtronger animals, extends to men, who, in different provinces, have fallen into epidemic diſtempers more or leſs deadly. The great humidity of the atmoſphere, the prodigious quantity of ſtagnant waters, the noxious vapours, corrupt juices, and vitiated qualities of the plants and aliments, will account for that feebleneſs of complexion, that averſion from labour, and general unfitneſs for improvements of every kind, which have prevented the Americans from emerging out of ſavage life.

THROUGH the whole extent of America, from Cape-Horn to Hudſon's-Bay, there has never appeared a philoſopher, an artiſt, a man of learning or of parts, whoſe name has found a place in the hiſtory of ſciences, or whoſe talents have done credit to himſelf, or been of uſe to others.

EUROPE is the only part of the world in which are found natural philoſophers and aſtronomers, for the Chineſe, with all their boaſts, have not one. They have neither ſculptors, painters, nor architects, any more than the other people of Aſia; as to their poets, they are mere Troubadours; and for their drama, there is as great a diſtance between the Taha-o-chi-cou-Ell, their beſt tragedy, and the Phædra of Racine, as between the Alaric of Scuderi, or the Pucelle of Chapelain, and the Æneid.

OF the European plants, imported into America, rice, as it delights in humidity, ſucceeded the ſooneſt; but it is the worſt culture that can be encouraged, as being the leaſt proper to purify the air; hence it has been totally baniſhed out of France: it may be, that in the hot regions of Aſia this ill diſpoſition may be corrected by the dryneſs of the air.

BUT

BUT the moſt ſurpriſing circumſtance attending the climate of the new world is, that the utmoſt induſtry of man, ſo greatly intereſted in the event, has never been able to bring the grape to produce good wine. At St. Domingo, and the Antilles, one cannot ſo much as raiſe the vine.

AMONG the exotic plants which have degenerated in America, muſt be reckoned the coffee-tree, original of Arabia. Much the ſame may be affirmed of the ſugar-cane; it being allowed, that the ſugars of the Canaries, of China, and of Egypt, are ſuperior to that of Brazil, the beſt in America. Nothing is leſs underſtood than the nature of this ſweet ſalt, which is ſpread over the ſurface of the globe. Almoſt all fruits, and many roots, contain more or leſs of ſugar; grapes abound with it; the more ſharp the fruit before its maturity, the ſweeter it becomes after. There may be ſome exceptions,

tions, but they are few; whence we may conclude, that ſugar is nothing more than a true vegetable acid, mixed with a certain quantity of oil, and diſguiſed by the action of heat.

OUR remarks on the degeneracy of European plants in America, are confirmed by a known fact, that the North-American oak employed in ſhip-building does not laſt half ſo long as the European.

IT was obſerved, at the diſcovery of the new world, that there was no ſuch thing as a large quadruped to be found between the Tropics; there were neither horſes, aſſes, oxen, camels, dromedaries, nor elephants; all which, except the laſt, have from time immemorial been ſo effectually tamed to the ſervices of man in our hemiphere. Of the elephant it is remarkable, that, though eaſily tamed, he can never be

ſo

ſo thoroughly domeſticated as to be ſubſervient to the general uſes of men.

THE Puma, or lion of America, has no mane; nor is it to be compared for ſize, force, or courage, with the lion of Africa. The ſame may be affirmed of their Jaguar, which has been honoured with the name of tiger; as to the Couguar, or poltroon tiger, as it is called, it ſeems to be peculiar to this country.

OUR author obſerves, that the lion, leopard, &c. are to be tamed to a certain degree; and that in captivity they appear rather melancholic than miſchievous. It is not ſo with the tiger; hunger renders him more terrible, blows more fierce; careſſes provoke him, and the firſt hand he would devour is that which feeds him. In his ſtate of liberty, he attacks all that breathes in nature; beginning with man, he

attempts the crocodile, retires not from the elephant, braves the lion, and drags off an ox with the ſame eaſe that a wolf bears away a lamb.

NOTHING is more remarkable than the manner in which Nature has diſtributed the animal ſpecies over the globe; one might expect to find the ſame ſpecies under the ſame latitudes, but it is not ſo. It is probable, that men, by clearing foreſts, and cultivating the ſoil, have driven the larger animals to a diſtance, while the ſmaller remain; a country may be cleared of wolves, but not of mice, frogs, or ſnakes. It is certain that many animals have been found in the new world, which have not their ſimilars in the old; from which we may infer, that the two continents were never united under the equator; for if the ſea between Guinea and the Braziſ had ever been terra firma, the animals of the Torrid

Zone

Zone of the two hemiſpheres would be found on each continent: whence it follows, that each climate hath received from Nature its appropriated ſpecies.

IT is very remarkable, that while Nature thus varies in the new world her animal productions, ſhe is perfectly uniform with reſpect to the mineral; for, excepting the Platina, or white gold of Choco, (and even as to this exception there may be a doubt, as the mines of the interior of Africa are little known) all the minerals are common to the two continents.

To the malignity of the air of America muſt be imputed the prodigious propagation of inſects, venomous ſerpents, and infected vegetations, which ſo unhappily diſtinguiſh this hemiſphere. The ſame ill qualities of the air which are favourable to theſe noxious productions, are probably the

true origin of the degeneracy in men and animals; as the ſame corrupt juices which infect the vegetable nature, muſt taint the blood, and ſubdue the powers of the animal.

THE degeneracy which prevails in the ſtranger animals, among whom I ſhall reckon man, differs in different provinces. Dogs, which in Peru are ſubject to the venereal diſeaſe, are not ſo in the northern regions; hogs, which dwindle in Pennſylvania, in other places loſe their ſhape, but not their ſtature; in the Engliſh colonies, European ſheep become ſmaller, without loſing their wool; in the iſlands, as in Jamaica, they change their wool for a hair hard and coarſe, which cannot be manufactured; the changes vary in the ſame ſpecies, becauſe the air is not in all parts equally unwholeſome, or has been purified in one place more than another by the labour of man. There are other animals

of

of Aſiatic and African origin, ſuch as camels, the moſt patient of heat, which cannot ſupport the climate of America even under the equator, but gradually diſappear, without leaving a trace of their exiſtence in the new world.

Of the Cuſtoms and Manners peculiar to the Americans, and of ſuch as they have in common with other People; as likewiſe, of the variety of the Human Species in America.

Introduction.

IT has been always the privilege of thoſe who have diſcovered new and far diſtant countries, to relate wonders concerning them; ſecure in the general paſſion of mankind for the marvellous, and in the difficulty of diſproving abſurdities coming from afar; as if diſtance could give a ſanction to things out of nature, or confidence ſhould be placed in the credulity of a dunce, or the integrity of an impoſtor.

The ambaſſadors ſent by Pope Innocent IVth, in 1246, with that ridiculous mandate to the Great Kan, to be baptiſed on the

the ſpot, and to become a chriſtian, publiſhed on their return, that they had ſeen men with one leg, who joining together in couples ran with extreme ſwiftneſs; there was nothing wanting to the completion of this abſurdity but the authority of St. Auguſtine, who declares himſelf well aſſured, that there were in his time in Africa men who were monopeds, and bleſt with an immortal ſoul.

It is probable, that theſe ambaſſadors, who were monks, revived the fable to ſupport the credit of the ſaint, who by his fooliſh credulity has ſhewn, that the love of the marvellous can faſcinate the underſtandings of ſaints as well as of the prophane. We are not to wonder then, that the Spaniſh hiſtorians, who were for the moſt part prieſts, ſhould add this prodigy to many others equally extravagant in their early accounts of America. Nor were theſe

abſurdities

abſurdities confined to the Spaniards; the Portugueſe ſaw ſhoals of ſyrens floating on the ſea of Brazil, the French fiſhed up Tritons at Martinico, and the ſober Hollander found negroes beyond Paramaribo in Africa, whoſe feet were formed like the tail of a lobſter.

IT is not only natural, but even neceſſary, that there ſhould be many points of reſemblance between ſavages living under ſimilar atmoſpheres; there, where the ſame wants are felt, the means of ſupplying them the ſame, and the influences of climate in exact correſpendence, how ſhould the habits be various, or conceptions diſcordant? No; the differences will be found only in the degrees of their intellects. If we hold by this principle, all will be explained, all reconciled to the underſtanding.

THE

THE Tunguſes, a people of Siberia, are like the Canadians, grave, phlegmatic, and ſpeak little; becauſe they have but few ideas, and ſtill fewer words to expreſs them; add to this, that the ſilence and gloom of their foreſts naturally induce an habitual melancholy. Hence it is that they prefer ſtrong and inebriating liquors, which quicken the motion of the blood, and ſet the machine in action, to the moſt precious gifts that can be made them.

The Tunguſes hang their dead on trees, ſo do the Illinois of America; they cannot dig graves in earth frozen hard to the depth of twenty feet; this is obviouſly nothing more than a coincidence.

One would hardly ſuſpect that phyſical cauſes ſhould influence nations in the diſpoſing of the dead; there is, however, an evident proof of this in Europe, in which

the cuſtom of burning the dead obtained in general about 1900 years ago. But it became neceſſary at laſt to bury them; becauſe arts, population, and the clearing of grounds, had thinned the foreſts to ſuch a degree, that towns and entire provinces were menaced with an approaching want of firing. In the ſecond century of our æra, the Romans foreſaw the neceſſity of abandoning their ancient practice, of changing their funeral piles into graves, and of committing the remains of their deareſt connections, with infinite regret, to worms and putrefaction. The Chriſtian religion, though originating in a country where the dead were aukwardly embalmed, had not the ſmalleſt ſhare in producing the change in queſtion.

The Siberians have their ſorcerers, called Schames; the Americans their Jongleurs. Why not? Had not we too our witches

till

till within this century, and ſhould we not have them to this day, had we continued to do them the honour of burning them? *There is nothing like the faggot for ſupporting the credit of ſaints and witches.*

THE Orientals, from the earlieſt times, have been addicted to the magic of aſtrology: the northern nations, to miracles, and propheſy from inſpiration.

The Tunguſes plant a pole wherever they fancy, on which they diſplay the ſkin of a white fox, exclaiming, Behold our Deity, let us proſtrate ourſelves before him. The ſavages of Canada take the ſkin of a beaver, fix it on a ſtaff, and ſay, Behold our Manitou, let us adore him.*

* A learned Abbé of the French Academy affirms, that GOD did not think it *àpropos* to honour with his ſpecial preſence any other nation than the Hebrew. What could the other nations do? Juſt what they did; each ſtruck out a Preſence for itſelf, from the Capito-

Their religious uſages of the Longitudes and Canadians, it will be ſaid, a ſtrong preſumption of affinity, or at leaſt of communication, between the two people. Without enlarging on theſe national analogies, owing ſimply to the co-operation of ſimilar conceptions, it is certain that the adoration of the ſkins of beaſts, among hunters who know nothing more admirable

line Jupiter, to the Canadian Manitou; from the Deified wafer, to the ſkin of a fox. But ſo far above all was the Perſian in dignity, that David for a moment forgat his own arc.

"Και εν τω ηλιω εθετο το σκηνωμα αυτυ. Sep.
"Et in ſole poſuit tabernaculum ſuum."

The ſame Academician, ſpeaking of Joſhua's ſtopping the ſun, exclaims "How great muſt have been "the ſurpriſe of a Perſian to ſee his Mithra obey the "command of a mortal!" Very great, indeed.

Mithra, in Perſic, ſignifies a Mediator; hence, perhaps, the learned Miltoh;

"Effulgence of my glory—ſecond Omnipotence."
Par. Loſt.

in nature than the robes of zibelines and beavers, has nothing in it that ſhould excite our wonder. It is utility or fear that has deified all the objects to which nations, as yet in a ſtate of mental childhood, have addreſſed their vows and their incenſe: of the former, the worſhip of the cow, the calf, of onions, of fire, of Pomona, Ceres, Bacchus, &c. afford proofs more than ſufficient. Fear and want have been the parents of idolatry; the intereſt of men has made the fortune of the gods.

SUCH, for the moſt part, are the points of reſemblance between the Tunguſes and Canadians; but the points of difference are more remarkable. The Siberians have known for ages iron and the forge; they have tamed the rein-deer, and harneſſed him to their traineauxes; hence, being ſecure in part of ſubſiſtence, they do not hunt to any great diſtance from their dwellings,

lings, nor do they need to be eternally at war with their neighbours for the poſſeſſion of game. The Canadians, on the contrary, have left in a ſtate of nature the ſame animals which have been tamed by the Siberians, the idea of rendering them uſeful has never entered their heads. They wander a hundred and fifty leagues to kill a caribou, which they might have every hour under their hands, had their ingenuity been equal to that of the Tunguſes; a manifeſt proof of a ſuperiority of intellect in the latter.

THE natives of the Torrid Zone, and of the ſouthern parts of America, form a variety, which bears not the leaſt reſemblance to the generations of the North, except in the common want of a beard, and of hair over all the ſurface of the body. This race reſembles as little the Europeans, Chineſe, Tartars, and Negroes; in ſhort, its character may paſs for original.

THE

THE Peruvians are not tall of ſtature, but are tolerably well proportioned; they have the noſe aquiline, the forehead narrow, the head well furniſhed with black hair, coarſe and ſleeked; the complexion between red and olive; the iris of the eye black, and the white ſomewhat duſky. They never have a beard, for that name cannot be given to a few ſhort ſcattered hairs, which come out in old age; neither men nor women have that downy hair which is with us the indication of puberty; a circumſtance which diſtinguiſhes them from all the nations of the globe, even the Tartars and Chineſe. It is the characteriſtic, as in eunuchs, of their degeneration. This portrait of the Peruvians may ſerve to repreſent all the Indians of the weſtern coaſt, from Panama to Chili, where the blood ſeems more purified, and the ſpecies leſs degenerate, than in any other parts of the Weſt-Indies.

THE

THE inhabitants of the iſlands, and of the eaſt coaſt, from the deſart of the Patagonians to the tropic of Cancer, differ little from the former, except that they are taller, have a body more muſcular, the eye-brows more tufted, the white of the eye clearer, and the ridge of the noſe more flat; but there is ſomething very remarkable in the appearance of their eyes; the lids do not terminate at either end in a ſharp angle, but form an arch, which maſks the lachrymal glands, and renders, at firſt ſight, their look hideous, and even horrible.

THE taſte, or rather fury, of the Americans for beautifying their perſons, is no leſs curious in its principle, than ridiculous in its exertions. In this view, the mothers take the heads of their infants three or four days old, in hand, and begin to faſhion them into the form of a pyramid, a cone, a cylinder; ſome to be quite flat, others an exact

exact ſquare; and the laſt, which is the completion of beauty, perfectly round; theſe are called by the French, reſiding in Canada, têtes de boule. *Little indebted to Nature for his other endowments, the ſavage ſeems in this to retort her injuſtice, by defacing the faireſt example of her art.*

THE naturaliſts among the ancients, who believed that there were in Scythia men with dogs' heads, were deceived by ignorant travellers, who having ſeen ſavages with heads ending in a point, formed of them monſters compounded of parts, half dog and half man. The greater number of the ancients reported theſe prodigies merely as hearſays; but what are we to think of St. Auguſtin, the moſt enlightened of the early Chriſtians, who affirms that he ſaw, in the Lower Ethiopia, men who had but one eye in the middle of the forehead, and to whom he was ſo happy as to

preach the goſpel! It is not eaſy to comprehend how he could contrive to catechiſe beings who certainly have never exiſted in Lower Ethiopia, or any where elſe.

THERE is in the Caribane a ſort of ſavages who have hardly any neck, and whoſe ſhoulders riſe as high as the ears; this too is factitious, and brought about by laying great weights on the head of the infant, which compreſs the vertebræ of the neck, and force them to deſcend into the hollow formed by the two bones of the upper part of the breaſt. Theſe monſters appear, at a certain diſtance, to have the mouth in the middle of the breaſt; and may well renew, to travellers ignorant and delighting in wonders, the ancient fable of Acephales, or of men without heads.*

* The love of the marvellous is ſo predominant in man, and this in proportion to his ignorance, that a mixture of fables with facts muſt of courſe be found in the early hiſtories of all nations; the fables may be conſidered

IF a man does not marry at the uſual age, if he refuſes to go to the war when declared, or to the chace, he is pronounced to be inſane; from that time he is treated with

conſidered as a kind of national creed, which hiſtorians were bound to obſerve, if they would not forfeit the favour of their countrymen.

The works of the firſt Greek hiſtorians are loſt, but are quoted by thoſe who came after them: the points in which the latter hiſtorians agree, are to us a claſſical creed, or authentic hiſtory; thoſe on which they differ ſhould be left out of the queſtion; yet it is on theſe points of difference, and the prevalence of fable, that the moderns found their objections to ancient hiſtory.

French and Engliſh hiſtorians differ, as might well be expected, in their accounts of the battle of Agincourt: does it therefore follow that no ſuch battle was ever fought? As to fable, conſidered as an objection to the veracity of a writer, there is a difference between compliance and conviction. A Roman augur divided a whetſtone with a razor! Can it be ſuppoſed, that a man who thought juſtly in other matters, could want common ſenſe in theſe alone? The caſe was—in things out of nature, Livy wrote for his countrymen;

with the greateſt reſpect, and even affection: this cannot proceed from a ſpirit of beneficence in the ſavage, who leaves his aged parent to periſh, when he becomes an incumbrance,

in things which come within nature, he wrote for mankind.

After the early hiſtorians of Greece, whoſe works are loſt, Cteſias is the firſt; ſome remnants only of his work have come down to us. He delighted in fable, and for this is condemned by the ancients themſelves, yet he had credit with them in points truly hiſtorical; their rejection of his fables gives authority to their acceptance of his hiſtory.

Herodotus is called by Cicero the father of hiſtory; by the moderns, a fabuliſt: he recited his works at the public games, and to the aſſembled literati of Greece. Would they have received extravagant fables for genuine hiſtory? No; but they could ſeparate the fables from the facts; they lived at no great diſtance from the times.

The obſervations of eclipſes, calculated by Ptolemy, and referred by him to the reigns of the Perſian kings, agree with the chronology of Herodotus---No matter: Herodotus muſt ſtill be nothing better than a fabuliſt.

This

cumbrance, and can no longer provide for himſelf. This extraordinary cuſtom obtains in Turkey, and throughout Aſia, and ſtarts up moſt unexpectedly, at our doors, among the peaſants of Switzerland. The Turks declare the inſane to be privileged beings, from whom Providence has kindly withheld the dangerous preſent of rationality. *This is a manifeſt refinement; which, though it may become the ſenſibility of the Aſiatic, will never apply to the genius of the Switzer. This agreement in nations of ſuch different characters, finds an eaſy ſolution in the ſuppoſition that the Aſiatics and Germans were in early times ſavages; that the cuſtom in queſtion took place in thoſe times, and had its origin in ſome particular point of ſuperſtition.*

This hiſtorian flouriſhed 500 years before our æra; Homer and Heſiod 400, as he informs us, before him: French critics come 2300 years after him, diſpute about the age of Homer, and deny there was any ſuch man as Heſiod. We are in much leſs danger of being deceived by the credulity of the ancients, than by the preſumption of the moderns.

SUCH

SUCH are the principal obfervations which have appeared to deferve a place in this article. It is well known that there are ſtill vaſt regions in America which remain unexplored, and where the natural hiſtory of man might make great acquiſitions. One knows that there are other countries, concerning which all information has been deſignedly ſuppreſſed. Thoſe who, abuſing at once the holineſs of their miniſtry, and the confidence of a harmleſs and unhappy people, have erected themſelves into petit-tyrants under the two tropics of the new world, have thought it contrary both to their honour and their intereſt to give fair and faithful relations of their conqueſts. The hiſtories of Paraguai, by Charlevoix and Muratori, are written with ſo much partiality and ſo little diſcernment, that it is impoſſible to give them any degree of credit; they are kinds of legends, which the reader will know how

to

to eſtimate, when he finds in Charlevoix, that in the country he deſcribes, there are enormous ſerpents, whoſe ſole employment it is to raviſh girls, notwithſtanding the efforts of the miſſionaries, who throw themſelves deſperately on theſe bold animals, to ſave, at the hazard of their lives, the virginity of the young Indian females.

Of

Of CALIFORNIA.

THE natives of this country differ ſo little from their brethren of the continent, that they would never have been thought worthy of a diſtinct conſideration, had they not been poſſeſſed of an ineſtimable treaſure in their pearl fiſhery; a treaſure, however, of little uſe to them, as they were too ſtupid and ſluggiſh to avail themſelves of it. This was not the caſe with the Jeſuits, a ſociety of prieſts famed for their inimitable art in making a love of gold paſs for the love of GOD.

It was in the year 1697 that thoſe reverend fathers ſet out from Old Spain to make a ſettlement on this peninſula; their oſtenſible motive, the propagation of the goſpel; the real and concealed, the pearl-

fiſhery;

fiſhery; the richeſt, in the beauty of the jewel, and the abundance of its produce, of any as yet found on the globe.

Poſſeſſed of this treaſure, the firſt object of their avarice was to make it all their own. Accordingly, they ſtopt the uſual import of the pearls into Mexico, where they paid a high duty to the Spaniſh government. The conſequent decreaſe of the revenue produced ſtrong remonſtrances to the court of Spain; but the influence of ſuperſtition on the conſcience of the King, and of gold on the integrity of his miniſters, ſecured to the monopoliſts a temporary enjoyment of their pious fraud.

UNHAPPILY for them, when Lord Anſon, in 1744, took the Spaniſh galleon that went every year from Acapulco to Manilla, he found that more than two-thirds of the cargo belonged to the Company of Jeſus.

He was the firſt who obſerved, that this commerce cuts the knot which ſhould keep Mexico and Peru in a perfect dependance on Spain; that it ſhocks all the laws of ſound policy; muſt end in the ruin of the parent country; and could ſerve no purpoſe, but to enrich a ſet of rapacious prieſts.

THESE remarks, which he publiſhed on his return to Europe, opened the eyes of the Spaniards, but the King ſhut his; the puniſhment of the abuſe was for a time ſuſpended, until the wiſdom of Anſon, confirmed by the dangerous projects of the Jeſuits in Paraguai, was verified in the total ruin of thoſe ambitious miſcreants.

How nobly muſt it ſound to our poſterity, that the ſagacity of an Engliſh ſailor was the firſt ſtep towards reſtoring an infatuated nation to its ſenſes, and preventing the deſtruction of a mighty empire.

Of

Of the Colour of the Americans.

COLUMBUS, at his firſt landing on the new world, was ſurpriſed to ſee, within four degrees of the Equator, men who were not black. He ſuſpected that he had miſtaken the latitude; not conceiving it poſſible, that in the ſame parallels on the two continents, the Africans ſhould have a black ſkin, and criſped woolly hair; the Americans, a ſkin of a copper colour, with hair long and ſtrait.

But the ſurpriſe ends not here; for from the extremity of the north to that of the ſouth, a tract embracing all the known latitudes of the globe, the inhabitants of the new world have but one colour.

That men expoſed naked to the biting blaſts of Canada, and the ſcorching heats of Peru,

ſhould not differ in the tints of the ſkin, is a phænomenon that defeats the pride of philoſophy and the triumphs of ſyſtem.

SOME theologians of the preſent age cut the matter ſhort; they tell us, that negroes deſcend in a direct line from Cain, whoſe noſe was cruſhed, and ſkin blackened, that he might be known wherever he went to be an aſſaſſin. Others inform us, with equal probability, that the Ethiopians are the poſterity of Chus, Canaan, or Iſmael. Some, ſtill more bold, or rather abſurd, aſſert, that the firſt woman had an ovarium, in which ſhe laid up black and white eggs, which produced, the one kind, Germans, Swedes, and all the people who are white; the other, negroes, and all thoſe who are black. You muſt therefore chooſe between Iſmael or Cain, or between the white eggs and black, if you will eſtabliſh a ſyſtem on the variations in queſtion.

Who,

Who, after this, could expect that our author ſhould attempt to eſtabliſh a ſyſtem on this very ſubject, and to account from the reaſon of things for the uniformity of complexion through the various climates of the new world. With the greateſt reſpect for the genius and learning of M. Pauw, I cannot help thinking that he gives too much into a predilection for philoſophical diſcuſſions; as I take no notice of theſe, except where I am perfectly ſatisfied with the proofs, my ſelections are for the moſt part confined to facts. All beyond this I reſign to thoſe ſuperior ſpirits who fancy that they enter into the views of the Firſt Cauſe.

ANTHRO-

ANTHROPOPHAGI;

Or, Eaters of Human Fleſh.

IT ſhould not be the object here to write a ſatire or an eulogium on human kind, whom neither reproach nor praiſe hath ever corrected. We muſt confine ourſelves to facts; lay them open ſuch as they are, or one believes them to be, without hatred, without prejudice, without reſpect, except for the truth.

If the Spaniards had not felt the ſevereſt remorſe for their ſlaughter of ſo many miſerable Indians, they would not have calumniated them with ſo much fury after their death. It was expedient to render odious thoſe whom they had butchered, in order to become leſs odious themſelves; but it is the nature of exaggeration to defeat its own purpoſe.

THEY have ſaid, that Montezuma ſacrificed every year 20,000 infants; that human victims were offered in all the temples of Mexico, of which there were, according to Antonio Solis, 2000 in that capital. The truth is, that there was but one chapel, built in the form of an amphitheatre, in the whole town.

IT is evident, that Solis meant not ſo much to inform poſterity, as to palliate the atrocious cruelty of the Spaniſh conquerors. It was on the ſame principle, that Livy, with a view to prejudice his readers againſt the enemies of Rome, aſſerts ſeriouſly, that Hannibal diſtributed human fleſh for food to his ſoldiers, in order to render them more fierce in battle.

IT is an inſult on our underſtandings, that the Portugueſe and Spaniards ſhould be thoſe who moſt exçlaim againſt the abominable

abominable cruelty of a people weak and uninformed; They ſhould have reflected on their own auto da fé, leſs pardonable in many reſpects than the repaſts of cannibals, or the ſacrifices of the Mexicans.

IT is a ſubject of controverſy among writers, whether the repaſt preceded or followed the ſacrifice. As the practice muſt have had its origin among ſavages, moſt of whom have but vague ideas of worſhip, and many of them no ideas at all, it is probable that hunger and revenge firſt impelled them to devour their priſoners of war.* *All worſhip implies ſome degree of reflection and civilization, even where the motive is nothing more than fear; as to gratitude, the finer motive to adoration, this is a paſſion too artificial to enter into the moral ſyſtem of ſavage life.*

* "On ne peut nier que les hommes n'aient eu beſoin "de manger avant qu'ils aient eu beſoin de prier."

THE

THE Scythians, Egyptians, Chineſe, Indians, Phœnicians, Perſians, Greeks, Romans, Arabians, Gauls, Germans, Britons, Spaniards, Negroes, and Jews, were in early times in the habit of ſacrificing men without number. If it is not poſſible to prove that they were all Anthropophagi in their ſtate of barbariſm, it is becauſe that ſtate hath preceded the records of hiſtory.

IN the account of China, publiſhed by the Abbé Renaudot, it is ſaid, that there were Anthropophagi in this empire ſo late as the ninth century, *which is hardly to be believed*; yet Marc Paolo, who had never read this account written by the Arabians, relates, that the inhabitants of the provinces of Xandu and Concha eat their priſoners. The barbarity of the Chineſe with reſpect to the infants whom they will not rear, and of whom they deſtroy every year throughout the empire not fewer than 30,000, by ſmo-

thering them in tubs of hot water, or expoſing them in the ſtreets and high-ways, *is likewiſe hardly to be believed*, and yet it is true.

THE Peruvians, who had gone before the other nations of America in civilization, did not, at the time they were firſt diſcovered, ſacrifice human victims; they were content to draw from the frontal vein, or from the noſe of a child, a certain portion of blood, which, being mixed with flour, was made into cakes, and diſtributed to all the ſubjects of the empire on a certain annual ſolemnity. This clearly proves that the Peruvians had been originally eaters of human fleſh; it is at the ſame time, a manifeſt mitigation of a barbarous ſpecies of worſhip; their manners and habits had been in ſome degree ſoftened, and religion followed the revolution in their moral character.

Happy had it been for more civilized nations, that this correſpondence had been carefully preſerved; and that good ſenſe in religious matters had kept pace with their advances in ſcience, and a poliſh in their manners!

*Our author has given himſelf the trouble to enumerate the various modes of Anthropophagy which obtain from one extremity to the other. He thought it, no doubt, his duty, as an hiſtorian, to undertake this taſk; but there is no ſuch call on me, who have undertaken nothing more than to ſelect thoſe paſſages which appear moſt inſtructive and entertaining. The ſubject in general is unintereſting, the details are often diſguſting.**

* " Les Iroquois ne trouvoient rien du plus fin, ni de
" plus tendre, dit on, que le col et tout ce que enve-
" lope la nuque: les Caraibes, au contraire, preferoient
" les mollets des jambes ou les carnoſités des cuiſſes: ils
" ne mangeoient jamais des femmes ou des filles, dont
" la chair leur paraiſſoit peut etre moins ſavoureuſe &c.

" Les chiens dogues, que les Eſpagnols employerent
" á la deſtruction des Indiens, preferoient de meme la
" chair des hommes a celle des femmes ——"

Of the ESKIMAUX.

THESE inhabit the northern extremity of America, and ſpread themſelves from the interior of Labrador, by the coaſts and iſlands of Hudſon's-Bay, very far towards the Pole. Wandering and diſperſed in little troops, they embrace an immenſe region; were they to be collected into a body, they would not occupy a hundred hamlets.

BEFORE we proceed further into their hiſtory, let us enquire to what degree of northern latitude our globe is inhabited; as likewiſe whether the human race can live in the center of the Frozen Zones, as it does on their borders.

IN the moſt diſtant regions, in iſlands the moſt remote, our navigators have found men

men more unhappy, more weak, and approaching nearer to the ſtate of brutes, in proportion to their diſtance from the Temperate Zones; all equally diſſatisfied with their ſituation, and uncertain of their origin. There is however great reaſon to believe, that beyond the 80th degree, beings, conſtituted as we are, could not breathe during the entire year, on account of the denſity of the atmoſphere. This is not a vague conjecture; the following are the grounds on which it is founded.

Boerhaave, and other phyſicians of our times, willing to determine the degree of cold which muſt coagulate the human blood, or of heat that would ſuffocate, have produced calculations ſo faulty, that they cannot be admitted without contradicting common experience. There, (ſay they) where ſpirits of wine well deflegmated would annually freeze, the vital heat would

be

be extinguiſhed. To this axiom, as to many other philoſophic deciſions, there is one material objection——it is not founded on fact.

AT the 68th degree of latitude, ſpirits of wine, the moſt pure and rectified, regularly freeze every year, the needle ceaſes to point towards the north, and mercury is not unfrequently fixed: this does not prevent Europeans, much leſs inured to the climate than the Eſkimaux and Greenlanders, from having eſtabliſhments ſtill nearer to the Pole than the point at which ſpirits of wine in the open air are found to congeal; of this the Daniſh colonies, ſubſiſting in Greenland in 1764, are the cleareſt proof.

THE navigator Baffin advanced northward through Davis's Straight, and trafficked with the Eſkimaux at the 73d degree; and the Greenlanders of the Iſle of Diſco

aſſert,

aſſert, that they found the habitations of men beyond the 78th. The Dutch wintered in 1633, on a rock of Spitzberg, in the 80th degree, without loſing a ſingle man of their company.

AT Spitzberg, which appears to be the extreme land of our hemiſphere, are found bears, foxes, and rein-deer, loaded with fat. But though theſe animals are there few in number, and that the exceſs of cold renders their ſpecies, as it does ours, weak and unprolific, Nature, however, is not impotent in thoſe extreme climates. Beneath tremendous vaults of congregated maſſes of ice ſwims the enormous Leviathan; *round him, in myriads, his tenants of the deep, his ſubjects or his food, as he pleaſes to conſider them; whilſt they in their turn, by feeding on each other, keep up the* bellum omnium in omnia, *that great law of nature, that proof (in the opinion of a Right Reverend chemiſt)*

of

of the wiſdom and goodneſs *of the Divine Creator.**

THE innumerable ſhoals of herrings, cod, and other fiſh, thoſe clouds of ſea-fowl which darken at times the ſurface of the frozen ocean, prove that Nature has not been leſs active in this part of her creation, than in thoſe where ſhe diſplays her power in the production of plants, trees, and the aſtoniſhing variety of terreſtrial creatures.

MUST not this obſervation convince us, that there is all over the globe the ſame tendency to organization; an equal portion of that vivifying ſpirit which modifies matter *ad infinitum*, without being ſo far ſubject to the intemperature of climate, as to ſuſpend in any part the operations of an all-creating energy?

* See Watſon's Chemiſtry, Vol. v. Eſſay 3.

To return to the Eſkimaux. They are the moſt diminutive race of human kind, their ſtature in general not exceeding four feet. They have enormous heads, are extremely fat and corpulent, and much under-limbed. On examining the extremities of their limbs, one perceives that organization has been checked by the ſeverity of that cold, which contracts and degrades all earthly productions. Man, however, reſiſts this impreſſion in higher degrees towards the Pole than trees or plants, ſince beyond the 68th degree neither tree nor ſhrub is to be found, while ſavages are met with 300 leagues beyond that elevation. Theſe northern pigmies have, without exception, an olive complexion; they have, like the reſt of the Americans, no beard, their face flat, the mouth round, the noſe ſmall, the white of the eye yellowiſh, the iris black and dull, the lower jaw extends beyond the upper, its lip thick and fleſhy. Thus faſhioned,

though hideous to the eye of an European, they are perfectly beautiful in their own, and diſtinguiſh all other men by a term which in their language is equivalent to barbarian. *Is it not pleaſant to obſerve ſuch a coincidence of impertinence in the high-poliſhed Greek, and the filthieſt of ſavages?*

As they feed almoſt entirely on oily fiſh, their fleſh has in a manner contracted its ſubſtance; their blood, become thick and unctuous, exhales a penetrating odour of whale oil, and on touching their hands, one feels a clammineſs, not unlike to that viſcoſity which envelopes the bodies of fiſh which have not ſcales: accordingly, this is the only nation of which it has been obſerved, that the mothers, like ſome quadrupeds, lick their new-born infants.

THERE is another ſtriking effect from their food, and that is the extreme heat of their

their ſtomach and blood; inſomuch that the glow of their breath ſo warms the huts in which they live during the winter, that an European cannot ſupport the heat, nor do they, though in the coldeſt region of the habitable globe, ever need a fire; a lamp ſufficing to boil their food, when they do not eat it quite raw.

WITHOUT law, without worſhip, without a ruler, and with very few moral ideas, they have nothing to interrupt their ſole occupation, that of procuring food. Their time is ſo precious to them, that they inſiſt on being paid for ſo much of it as is taken up in attending the ſermons of the Daniſh miſſionaries. While one furniſhes them with food, they are excellent Neophytes, full of piety and zeal; the moment that is withdrawn, they return to their boats, and purſue the whale, laughing at the inſtructions and catechiſms which they could not underſtand.

THE

THE doctrine of the immortality of the ſoul had, according to ſome writers, already travelled beyond the polar circle, before the arrival of the firſt Europeans; but if the metaphyſical opinions of poliſhed people are ſo uncertain, ſo complicated, ſo hard to be underſtood, we ſhould be on our guard againſt thoſe ſplendid ſyſtems which travellers are ſo fond of attributing to ſavages.

IF man had an innate idea of his ſpirituality, I believe that the animal and ruſtick life would never efface that primitive notion; but, if it be only by a gradation in reaſoning, and a connected ſeries of abſtract ideas, that we have riſen to this ſublime hypotheſis, we muſt not look for it among ſavages little better than brutes, and who know not what it is to reaſon.

THERE is a teſt, by which we may be aſſured whether ſuch or ſuch a people have had

had ſuch or ſuch ideas; we have but to examine whether they have words in their language to expreſs thoſe ideas; if they have not, as is the caſe with the Eſkimaux and Greenlanders, who are the ſame people, (their manners and language being preciſely the ſame) we may venture to pronounce that they have never ſo much as thought of the immortality of the ſoul.

LET us terminate this article by an obſervation on the people of the north in our diviſion of the globe. Thoſe who inhabit the extremity of the Temperate Zone, have for the moſt part hair of a flaxen colour, blue eyes, the ſkin fair, are of a vigorous complexion, and tall of ſtature; they are bold, courageous, warlike, and reſtleſs; a kind of inſtinct hath ever urged them to expatriate and invade every quarter of the earth, which they conſider as formed for them: they have extended

tended their invaſions even to Africa; all Europe, and a great part of Aſia, are peopled by their deſcendants; nor is there a nation among us which is not allied in blood to ſome one of the tribes of the North.

WHEN one viſits at this day theſe pretended hives of human kind, and the countries from which have iſſued thoſe ſwarms of men, one is ſurpriſed to find them little more than deſarts: Denmark contains but two millions, Sweden two millions and a half of inhabitants, and the empire of Ruſſia, reſpect had to its extent, is a ſolitude.

How is this to be accounted for? Simply, by ſuppoſing that the ancient emigrations of thoſe northern people conſiſted of ſeveral little wandering nations, who occupied an immenſe extent of land, confederated

rated of a ſudden to expatriate, and to enjoy a happier climate than their own; ſo that the country remained, after their exit, in a manner empty and unpeopled during ſix or ſeven generations: accordingly it has been remarked, that thoſe clouds of emigrants, who drew along with them their wives, children, and cattle, appeared only from time to time, like ſtorms, and that there have been great intervals between one irruption and another.

FOR theſe 40 years paſt the Tartars have not ſtirred; one would take them for the moſt juſt, the moſt peaceful of men; but this calm proceeds from the weakneſs of their population, exhauſted by their late conqueſt of China and Aſia, which will be hereafter the more expoſed to their invaſions, in that Europe, perfectly civilized and conſtantly in arms, oppoſes to them an inſurmountable barrier.

THE

THE ſavages of whom we are treating, are very different from the people juſt deſcribed, whether we conſider their figure, or enter into a compariſon of their manners and inclinations. Diminutive, tawney, weak, the refuſe of human kind, they ſeem to conſtitute a race the moſt worthleſs and contemptible, with an exception, it may be, of the natives of the Torrid Zone. The extremes of cold and heat act much in the ſame manner on the faculties and conſtitution of man.

So long as the climate continues the ſame, the people of whom we are ſpeaking will never riſe above their preſent abject condition. Were they to unite in ſociety, they would periſh with hunger; becauſe the agriculture which affords ſubſiſtence to towns, is impracticable in their ſolitudes, covered with ſnow and ice.

WITH reſpect to their population, it has never been ſo low, ſince the black plague, as at this day; and their numbers have conſtantly and rapidly decreaſed within theſe forty years, that the ſmall-pox hath ſpread its ravages throughout the cold Zone. Their commerce with the Europeans has been to them a mortal blow; as if it were deſtined that all ſavage people ſhould tend to extinction from the moment that civilized nations come to ſettle among them. *An apparent paradox; but a natural conſequence of the views of the invader, and the character of the native.*

Of the PATAGONIANS.

ON the ſouthern extremity of the new world, the moſt inhoſpitable and unfruitful of all the regions of the earth, dwells, as we are told, a race of giants, ſo lazy, that they never ſtir but on horſeback; and ſo daſtardly, that notwithſtanding their ſuperiority in ſtrength of body to the dwarfs who ſurround them, they have never dared to make their way to a happier climate than their own, though a troop of one hundred ſuch combatants might have ranged unreſiſted from one end of that continent to the other. This conſideration, joined to the total want of analogy in any other quarter of the globe, and to the great improbability that Nature ſhould have thrown a race of men, the fineſt forms of her creation, on a ſpot of earth the leaſt fitted to ſupport them, is ſufficient to convince me that there are no ſuch beings exiſting. I ſhall not, therefore, enter with my author into a minute examination of

the authorities by which the fact is supported, but pass to the latter part of this article, which is less argumentative, and more to the purpose.*

I have often imagined that the notion of the Europeans, determined to discover giants round the Streight of Magellan, hath had its source in the tradition of the Americans, touching the existence of such beings in early times. It is surprising that the annals of all the ancient nations of the earth should be found to agree in this tradition, and that the common origin of a prejudice

* In Lord Anson's expedition to the South Sea, the Wager being wrecked on the coast of Patagonia, eight of the crew were made prisoners by the natives, among whom they resided eight months; these, on their return to Europe, declared that the Patagonians were of the ordinary stature of other men. "Cette décision me "paroit étre d'un plus grande autorité que les temoig- "nages réunis de tous les voyageurs qui n'ont fait q'une "apparition aux terres Magellaniques."

ſo univerſally embraced, ſhould be enveloped in an impenetrable darkneſs.

AMONG the ſeveral attempts to penetrate this obſcurity, there is not one more ſingular than that of a theologian of our own days, who, after having cited, one after another, the *Geneſis*, the *Metamorphoſes of Ovid*, and the *Bibliotheque Orientale de d' Herbelot*, gravely aſſures us, that our globe is nothing more than a heap of fragments and ruins of a globe more beautiful and perfect, on which angels dwelt before us, and on which they would be ſtill dwelling, had they not provoked Heaven by their ill conduct, and drawn on themſelves its thunders, by which they were annihilated. It is to this firſt race (adds he) that we are to attribute the prodigious foſſil bones ſcattered throughout the two continents; and the fable of the Titans, which hath found its way into the mythologies of

the

the ancients. After the deſtruction of thoſe angels, was ſeen to ſpring up the preſent race of men, who bid fair to be fulminated in their turn.

THE Abbé PLUCHE was of opinion, that the fable of the giants was no more than the allegorical hiſtory of the early revolutions of our planet; and that all people had perſonified the phœnomena occaſioned by deluges and the ruinous combuſtions of the globe.

ON examining and analyzing the names of the greater part of thoſe giants, who fought as long as they could againſt the gods, one ſees in effect, that they ſignify preciſely derangements of the earth, atmoſphere," and elements. The name of the terrible *Briaréus* implies darkneſs, or light eclipſed; that of *Othus*, the confuſion of time and the ſeaſons; that of *Arges*, lightning;

ning; that of *Brontes*, thunder; that of *Mimas*, the fall of waters; that of *Porphyrion*, the chaſms and crevices of the earth; that of *Typhaus*, ſignifies a whirlpool of inflamed vapours; that of *Enceladus*, the ruſhing of torrents; that of *Ephialtes*, frightful dreams, or black clouds.

IT muſt be confeſſed, that there is in this croud of conſenting etymologies a very clear meaning; but that which is not equally clear is, the apparent conſent of all the people on the earth to perſonify, after the ſame manner, and under the ſame emblems, meteors and phyſical cataſtrophes; that the Egyptians, Indians, Japaneſe, Peruvians, Norwegians, Mexicans, and Britons, ſhould meet exactly in their allegories, and have conſpired to metamorphoſe terreſtrial and aërial phœnomena into giants; this, I ſay, is remarkable indeed.

ADMITTING

ADMITTING that the Greeks and Jews had derived this tradition from Egypt, it cannot be ſuppoſed, that the Norwegians, who have compoſed the Edda of the Icelanders, had any knowledge of the Egyptian writings; it cannot be ſuppoſed, that the Peruvians, who have never known how to read or write, ſhould have borrowed this fable from the ancient books of the Japaneſe, from the Vedams of the Indians, or the writings of the Jews, of which no one exemplar had penetrated into the new world before the year 1492.

I muſt take the liberty in this place to obſerve, that our author has not ſtated this matter with his uſual candour. Let us ſubſtitute oral *tradition in the place of* written *information, and a great part of the difficulty diſappears. But, by what means of communication could the Peruvians have received ſuch oral tradition? To anſwer one queſtion by another---How came they*

by

by the uſe of the Chineſe Quipos, or the circumciſion of the Egyptians? How came they by the caſtration of males, and infibulation of females, uſages indiſputably oriental? And again, whence their tradition that Mango Capac, their firſt civilizer, came from a far diſtant country; and that he and his family were children of the ſun, an idea manifeſtly of Aſiatic origin? After all, the difficulty lies ſolely in our ignorance of the hiſtory of the earlieſt ages; a difficulty much increaſed by the obligation we are under of believing that the world is not more than 6000 years old, and that the hiſtory of man is included in that of one particular people.

WE will not add to this tract on the Patagonians, the argument that might be drawn from the uniformity of the human ſpecies in the other quarters of the globe, to demonſtrate, that there cannot be a family of giants in a little province of the Magellannic region. Had there been any ſuch,

ſome

ſome living proofs of their exiſtence would certainly have been brought to Europe; or, at leaſt, their ſkeletons.

Had this argument been produced at the beginning of this article, it would have ſaved our author a great part of the trouble which he has given himſelf. But it is not uſual with philoſophers to bring matters to ſo ſhort an iſſue.

Of the BLAFARDS, *and* WHITE NEGROES.

THE men the moſt remarkable diſcovered in America are, without doubt, the Blafards of the iſthmus of Darien; they were unnoticed by naturaliſts before the year 1680, though Cortez, a century before, had deſcribed them at large in his letters to Charles the Vth. But Cortez was treated as an exaggerater and madman, and all the ſcholaſticks of Spain rejected in thoſe days a fact ſtrictly true, with the ſame blind obſtinacy that they defend in theſe days facts undeniably falſe.

THE Blafards of Darien bear ſuch a reſemblance to the White Negroes of Africa and of Aſia, that we are to conſider them as beings of one and the ſame kind, and are juſtified in aſſigning to them all, one general, common, and conſtant origin.

THE

THE Blafards or White Negroes, though born of black or copper-coloured parents, have never been black; they are met with principally towards the center of Africa, or at the extremity of the ſouth of Aſia; they are called Dondos by the Africans, Kackerlakes by the Indians. They are low of ſtature, not exceeding four feet five inches; their colour, a faded white, like that of paper or muſlin; they are born of this colour, and never change at any age. Their ſight is ſo weak, that they cannot bear the broad day, during which they keep cloſe, but ſally forth at twilight, or by moonlight, when they range the foreſts, and hunt with alacrity even the larger game. Their eyes, in form and effect, reſemble thoſe of cats; their hair, in Africa, is woolly; in Aſia, long and pendent; either white as ſnow, or reddiſh, verging on yellow. Their whole form announces a feeble and vitiated conſtitution; their hands are ſo ill made out, that they

are

are more properly to be called paws; the joints of the fingers are in a manner knotted, their motions ſlow and diſtreſſing; the play of the muſcles of the lower jaw, which comes out much beyond the upper, is ſo imperfect, that they labour greatly in chewing; their ears are formed differently from ours, the tiſſue is thinner, the ſhell more contracted, and the lobe long and pendent.

THOUGH the phyſiognomy of the Dondos is not preciſely the ſame with that of the Negroes, one diſcovers nevertheleſs, in their features half effaced, that they are of African origin; in like manner as the Kackerlakes are diſtinguiſhed to be of Aſiatic extraction.

THESE men, of the colour of chalk, with the eyes of cats or owls, are found only in the Torrid Zone, to the tenth degree or thereabouts from the Equator; at Loango,

Congo,

Congo, and Angola, in Africa; at Ceylon, Borneo, and Java, in Aſia; at New Guinea, in the Terræ Auſtrales; and at Darien, in America. But what is moſt remarkable, wherever found, they are held in the higheſt degree of reſpect and even veneration; not by the vulgar alone, but by the ſovereigns of Africa and the Indies, who conſider the poſſeſſion of them in their courts, and about their perſons, as an article of magnificence; looking on them as beings diſtinguiſhed, not diſgraced, by Nature. It is curious to find by the letters of Cortez, that the ſame idea was entertained of theſe Blafards in America, and that Montezuma had three or four of theſe creatures in his court.

COULD we expect to find, as it were at our own doors, in the Cretin of Switzerland, a being ſomewhat analogous to the Blafard? Theſe Cretins are ſeen in conſiderable numbers in the Valais, and principally at Sion,

the

the capital of the country; they are deaf, dumb, idiots, almoſt inſenſible to blows, and have prodigious *goitres*, which deſcend below the ſtomach; they are totally inept, and incapable of thinking. The inhabitants of the country hold theſe Cretins to be the guardian angels of their families; and thoſe who are ſo unfortunate, that they cannot claim kindred with one or more of them, ſeriouſly conſider themſelves as on ill terms with Heaven; they are never contradicted, are carefully provided for, nothing omitted that may amuſe them, and ſatisfy their deſires; the children dare not inſult them, and the old behold them with reſpect; this reſpect is founded on their innocence and weakneſs.

THIS is preciſely the caſe with the Blafards, whoſe ſtupidity is not leſs than that of the Cretins; for though the exceſs of their degeneracy has not quite deprived them of the

power

power of ſpeech, it has to a great degree impaired their ſight and hearing.

IT is related, that at Loango, the Albinos or Blafards recite prayers before the King; this cuſtom ſprings from the opinion of their ſanctity. The Switzers, no doubt, would have adopted this uſage, were it not that their Cretins are unhappily dumb. Theſe prejudices are not modern; we find the cleareſt traces of them in the higheſt antiquity, when it was believed that Heaven often inſpired the idiot and the crack-brained, in preference to devotees. Prophets, in general, had the reputation of not being quite ſound; and yet they were liſtened to, and believed, both at home and abroad. The prieſteſs of Apollo, enouncing his oracles, aſſumed, in the violence of her geſtures, all the extravagances of phrenzy; and was never ſo much in credit, as when ſhe appeared to be quite out of her ſenſes.

THOUGH Chriſtians have not, like Mahometans, the charity to treat idiots kindly in this world, they have no doubt of their being very well off in the next. All theſe different prejudices are as it were in contact; becauſe from one extremity of the earth to the other, under ſimilar circumſtances, men are the ſame.

Of the COMMERCE *of* EUROPE *with* AMERICA.

THE mines of gold and ſilver are no ſource of happineſs to the new world; on the contrary, they have impoveriſhed the Spaniards and Portugueſe, who, for the moſt part, poſſeſs them. Peru would be more happy, if inſtead of its veins of metals it had a ſufficient population, plenty of cultivable grounds, and above all great roads. But how ſhould the Spaniards have them in Peru, who have them not at home? Yet in Germany, and even in Bohemia, where the want of money is a general complaint, the roads are excellent.

THE pearls of Panama and California are of little advantage to the regions which abound in them: theſe riches, like thoſe of the mines, inſtead of augmenting, diminiſh population, the true wealth of a nation. At

Mexico, the ſame man who wears diamond buckles on his ſhoes, retires at night to ſleep on ſtraw: ſo the Abbes of Rome, proudly dreſſed in ſilk, dine at one hoſpital and ſup at another.

THE cochineal is a little red inſect, which, enlivened by a ſtrong acid, produces a fine tint: this is a real treaſure; it employs hands, and advances population.

WHEN beavers abound in a country, as they did in North America when firſt diſcovered, it is a proof of that country's being little better than a deſert: ſuch a miſchievous animal cannot be tolerated in a cultivated country; eſpecially where there are dykes and fences againſt inundations. There are provinces in Germany where they pay eleven crowns a head for that of a beaver.

THE importations from Europe into America are of the neceſſaries of life; thoſe

from America into Europe are articles of luxury; ſo that Europe muſt gradually draw out of the new world all its ſilver and gold.

THE true principle of the weakneſs of America is in its want of inhabitants; of negroes in the South, and of Germans in the North: it is admitted, that, at different times, the Engliſh colonies have drawn half a million of labourers from the Palatinate, Suabia, Bavaria, and the eccleſiaſtical States: while Spain and Portugal have been diſpeopled by their colonies; the miſerable policy of powers depending on their mines; the produce of which muſt in the end go to other nations for thoſe neceſſaries which they want hands to raiſe at home.—From all this it follows, that ſo long as population continues ſo weak, eſpecially in South America, that country muſt remain dependant on Europe, the miſtreſs of the coaſt of Africa, the nurſery of labourers.

Of MONEY,

As a Sign of Civilization.

"SOYEZ ſeul, et arrivez par quelque ac-
" cident chez un peuple inconnu; ſi
" vous voyez une piece de monnoie, comptez
" que vous etes arrivé chez un peuple policé.

" ESPRIT DES LOIX."

THE Americans have no money, and are ſo ſtupid, that they cannot be brought to conceive the uſe of it.

The Egyptians knew not the uſe of money before the Perſian conqueſt; yet were the moſt enlightened nation on the earth at that era. The caſe was, having every thing they wanted at home, they had not given into commerce with foreign nations: among themſelves, the inter-

changes

*changes of commodities answered the purpose of Money.**

* "Concerning money, as the medium of commerce, M. Pauw has brought forward some curious particulars in his Recherches Philosophiques sur les Grecs.

"Toutes les subtilités qu'on croit avoir éteé inventées de nos jours par les Spéculateurs de Londres etoient connue des Grecs il y a plus de deux mille ans.

"Les negocians qui frequentoient le port d'Athenes, et la bourse du Pirée avoient l'art d' y repandre des bruits tres-alarmans a fin de faire hausser le prix des bleds."—*Precisely as we do, to lower the price of Stock. Who could have suspected that the wit of the alley was Attic?*

"C'est dans les operations de ce commerce qu'on trouve la premiere notion des lettres de change: Isocrate dit de la maniere la plus claire qu'un etranger qui avoit amené des cargaisons de grains á Athenes, y donna a' un Marchand nommé Stratocle, une lettre de change á tirer sur quelque place du Pont-Euxin ou il lui etoit dû de l'argent."

Hitherto

Hitherto it has been ſuppoſed, that the Jews of Europe were the inventors of Bills of Exchange.

" L' auteur du dialogue intitulé Eryxias, qu'on a tantôt attribué á Platon, et tantôt á Æſchine le philoſophe, dit que les Carthaginois renfermoient dans de petites bourſes cachetées quelque object inconnu, qui avoit parmi les negocians une valeur ſtipulée et garantie par le credit de la republique; ce qui revient exactement au papier monnoie des modernes."

Of

Of their want of Numerical Terms.

TAKE from an American his material ſigns or repreſentatives of numerical values, and he cannot proceed by language beyond the number—*three*. Poſſeſſed of preciſe notions of numerical values, they would, like other people, have invented terms to expreſs them: not to have done this, is downright ſtupidity. Their ſyſtem of *counting* is nothing more than a repetition of units, like the notches or ſcore on a *tally*.

IT is found by the Shaſtah, which, if not the moſt ancient, is certainly one of the moſt ancient books extant, that the Orientals had in the earlieſt times numerical words carried beyond the term of a million in a decimal proportion: as *Paar*, 1000—*Lac*, 100000—*Paar par Paar*, a thouſand times one thouſand.

IT is ſurpriſing, that, in analyzing a fragment of the hiſtory of the Hindoos, publiſhed by Alexander Dow, ſome of our literati ſhould attack, not only the antiquity of the Shaſtah, but even that of the Indians in general; maintaining, that they received their philoſophy from the Greeks, (a ſtrange inverſion of the order of things) and that their legiſlator lived but 300, or at moſt a thouſand years before our era; and all this, becauſe Herodotus does not ſpeak of them as of a people celebrated, or even much known. Herodotus travelled no farther into Aſia than to Babylon, ſo that he could not know much of the Indians. Herodotus makes no mention of the Chineſe: Does it follow, that the Chineſe are not a very ancient people? Such inferences are abſurd.

—WITH reſpect to the philoſophy of the Greeks, the Indians heard nothing of it before the time of Pythagoras, who bor-

rowed

rowed his philoſophy from them, not they from him; accordingly Clement of Alexandria proves that all the Grecian philoſophy came from the eaſt. One finds in Strabo and Pliny, that in the time of Alexander, the Gymnoſophiſts ſtood on one leg, contemplating the ſun at the point of the noſe. Did they learn this ſpeculation, which they practiſe at this day, from the Greeks?

As to the Legiſlator of the Indians, our literati have confounded Boudha with Bramah. Boudha lived about 1000 years before our era, and was the corrupter of the ancient doctrine, not its founder. The paſſion for undermining the antiquity of the Orientals, and the authenticity of their works, has been ſuch of late, that the Zends were no ſooner brought into Europe in 1762, than they were attacked by Brucker, who had never ſeen them. Yet the Zends are much more modern than the Shaſtah.

Of the ſtate of the ARTS *in* PERU, *when firſt diſcovered.*

ZARATE, a cotemporary with the firſt diſcoverers, ſays, that there was not, under the Incas', a ſingle place inhabited that could be called a city, except Cuſco.

ACCORDING to Garcilaſſo, the Peruvians had forges, but to little purpoſe; with reſpect to iron, they had many mines of it, but inſtead of working it into inſtruments, they knew not how to make it malleable, and of courſe uſeful. Yet the Hottentots, without riſing out of ſavage life, have, from their firſt being diſcovered, forged iron.

THE metallurgy of the Peruvians began on gold; from this they paſſed to the melting of ſilver ore; thence to that of copper; from this to the diſcovery of iron, which they could not melt, as they wanted the

ingenuity

ingenuity to purge it of its droſs. If the progreſs was the ſame in the old world as in the new, it follows, that the *Golden Age*, ſo much celebrated by the poets of antiquity, was an age of *barbariſm*. The inconſiſtencies of the poets confirm this idea; thus Ovid, at the ſame time that he deſcribes the earth producing without culture the richeſt harveſts, and the rivers flowing with milk and nectar, gravely informs us, that men lived on acorns, haws, and blackberries, the genuine deſcription of ſavage life.

FOLLOWING this idea of advancement, it ſhould ſeem, that the Peruvians, when firſt diſcovered, had barely entered on the age of copper.

THE Chineſe, acquainted with the uſe of iron ſo early as in the reign of Yao, were in the age of iron at the time that the nations

of the Weſt were in the age of gold; that is, were civilized at the time that we were ſavages.

This ſtatement of the ſubject is ingenious; it is happy.

OUR author cloſes his deſcription of the Peruvians in the following words:——They could neither read nor write, nor manufacture iron; they wanted words to expreſs ſpace, duration, matter, ſpirit, &c.; they could not reckon without material ſigns, or repreſentatives of numerical terms which they wanted. Upon the whole, perfectly reſembling in exterior figure, the beard excepted, the men of our hemiſphere, they were infinitely more ignorant, leſs induſtrious, leſs inventive; in ſhort, the Europeans knew all that the Peruvians were ignorant of, and the few things they did know, much better than they did.

EXCLUSIVE

EXCLUSIVE of the Peruvians' not having the leaſt notion of mechanics, they knew not the uſe of lime, or to burn bricks, not even the uſe of the pulley; they could not have hewn ſtone, for want of inſtruments to poliſh it. We may judge from theſe circumſtances (the truth of which is not diſputed) of the ſtate of their architecture, ſo celebrated by that blockhead Garcilaſſo, and his followers.

THE Mexicans, ſo far from being painters, as is pretended, knew not the firſt elements of drawing; even at this day, all the Americans and Creoles united cannot produce a picture fit to be placed in the collection of an Alderman.

THE falſe reports of travellers on theſe and other articles have provoked our Philoſopher to the following charge on travel writers in general.——One may lay it down

as

as a maxim, that out of 100 there are 60 who are liars, not through intereſt, but ignorance; 30 through intereſt, or the pleaſure of impoſing on the public; and about 10 who are honeſt, and aim at truth.

THE prevalence of national character is thus noticed by our author.——The Spaniards are miſerably ſuperſtitious, exaggeraters, and, which is worſe, of a prolixity that conſumes one. The Italians are credulous, and dwell on minutiæ. The Engliſh, in general, are rather deep reaſoners, than exact obſervers; from the latter remark, however, he exempts Halley, Wood, Shaw, Anſon, Pococke, Dampier, and Ellis. [Do not the exemptions, in ſo many inſtances, overturn the charge?] The Dutch have always had the reputation of *aiming* at truth, and one may count on their relations, where the writer is *capable*. Of the French he ſays no more than that they have lately

produced

produced a writer, whoſe work anſwers its title of "Voyageur Philoſophe." The Germans have had ſome truly eſtimable, ſuch as Kempfer, who to an excellent underſtanding has joined a profound knowledge of natural hiſtory, ſo neceſſary to the completion of a valuable work in this way; inſomuch, that it is a kind of prodigy, that, without it, Chardin could have ſucceeded ſo well. He is among modern travellers what Pauſanias was among the ancient; he had an underſtanding ſo juſt, and a penetration ſo exquiſite, that he ſtruck out by the mere ſtrength of genius thoſe principles of the influence of climate which Monteſquieu has *but* extended; as likewiſe the true origin of Oriental deſpotiſm, which has been worked up by Boulanger into a ſyſtem.

After all it muſt be confeſſed, that we have many and great obligations to travellers; for example, had it not been for M. Volney we

ſhould

ſhould never have known that the ancient Egyptians were abſolute Negroes.* *There is nothing out of the reach of modern diſcovery; the caſe is, our great ſuperiority over the ancients in the ſcience of geography has brought us to know more of their ſeveral countries than they knew themſelves.*

* See his Travels into Egypt and Syria.

Of

Of the HOSPITALITY *of* SAVAGES.

IT is a known fact, that robbers and ſavages are diſtinguiſhed for hoſpitality. A wandering people do not labour; therefore they have no money; travelling without money, they muſt lodge and feed one another, which is but to lend what is of little value. Thus it is that the begging Monks throughout the Catholic countries are extremely hoſpitable; they get with facility more than they can conſume, and diſtribute the ſuperfluity, which is uſeleſs to them, among the poor of the place, or to travelling beggars who lodge in their convents. The lazineſs of thoſe Monks ſupports the lazineſs of thoſe who are not Monks: this is the worſt effect of a thing ill in itſelf; it is to introduce among civilized nations the neceſſities and manners of the ſavage.

IF a well-ordered government creates induſtry; induſtry, property; and property, money; it follows, that hoſpitality, a thing of neceſſity to the Savage, argues a want of police in civilized nations.

CONCLUSION.

PERFECTIBILITY is the greateſt preſent which nature hath beſtowed on man, who hath received this faculty to the end that he might be thereby qualified to attain to civilized life; for, had it been deſigned to confine him to ſavage life, nothing more had been given him than animal inſtinct, which had ſufficed for him, as it does for other animals.

ANIMAL inſtinct teaches the ſavage to build a hut, to copulate, to rear up his children, to ſpeak, to ſubſiſt by the chace, by fiſhing, or on the ſpontaneous fruits of the earth; to defend himſelf againſt, or attack, his enemies. Now, is there in all theſe actions a ſingle one that diſtinguiſhes him from the brute? They build dwellings, couple, rear their young, have their lan-

guage, live by the chace, by fiſhing, or on the wild productions of the earth; attack, or defend themſelves, according to the occaſion. One ſees that all theſe actions exclude *indirect* labour, and include merely the *direct*; which looks no further than to preſent ſubſiſtence, or the conſtruction of a dwelling; and this hath ſo little of real labour, that it may be ſaid, that the ſavage and the beaſt do not labour at all: here, then, we have a proof that the ſavage has no thought of extending his perfectibility, which is not to be done but by *indirect* labour; that is, by ſtudy, or the labour of thought—the moſt hard, the moſt intenſe, of all labours.

IF this our globe had no other inhabitants than ſavages, it would become a ſcene of horror and deſolation: the earth unimproved by labour would revert to that ſtate in which it came out of the hands of nature;

the

the level grounds would be one continued ſwamp, from the inundations of rivers undrained; the higher covered with foreſts, the nurſeries of beaſts, which would gradually ſupplant the human ſpecies; as was the caſe in North-America when firſt diſcovered, on which there were reckoned 100 beavers for every individual of human kind.

THE inhabitants of ſuch a waſte muſt live by the chace; from the decreaſe of game, muſt enlarge the bounds of their hunting grounds: the different tribes, impelled by the ſame neceſſities, muſt interfere; hence eternal wars; wars which, with their cauſe, can have no end; they muſt fight, becauſe they muſt eat; nor can theſe conteſts have any other object than extermination: hence, ſavages are ever ſo atrocious in their vengeance, ſo furious in their anger, that they do not ſeem to know what it is to forgive.

APPEN-

APPENDIX.

Of certain CUSTOMS *which formerly prevailed in our* HEMISPHERE, *and which were found among the* AMERICANS.

THE cuſtom of interring living perſons with the deceaſed was not quite aboliſhed among the Gauls in the time of Cæſar. This had been introduced by Scythian colonies; exiſts in ſeveral parts of lower Aſia, and of the coaſts of Africa, and was found both in North and South America. It ſeems to have ſprung from the idea of being ſerved in another world by thoſe we have commanded in this: Hence the ſacrificing of ſlaves at the tombs of their maſters, and of wives on the bodies of their huſbands. At the funeral of a King of Akin, ſays M. Roemer, in 1764, they buried with him 300 of his wives, and

a much

a much greater number of ſlaves. The wife who has children, among the Eaſt-Indians, is not allowed to burn for her huſband; this honour is reſerved for the moſt beloved, on the ſuppoſition, no doubt, that He is to enjoy her ſociety in another world: ſo rooted is this abſurdity in their manners, though in direct contradiction to their favourite doctrine of a metempſychoſis; according to which, our author playfully remarks, the ſoul of the huſband may paſs into the embrio of a mouſe, and the ſoul of the wife into that of a cat. By this we ſee, that contradiction between religious dogmas and civil cuſtoms is no proof, though often uſed as ſuch, againſt the exiſtence of the latter.

THE Indians give a beverage of ſaffron, nightſhade, and the ſtrongeſt narcotics, to overcome the reluctance of the deſtined victims: the North-Americans give a paſte

of

of bruiſed tobacco leaves, &c. for the ſame purpoſe, and with the ſame effect.

THE doctrine of the reſurrection of the body has been more general than is imagined. We hardly know of any ancient nation that was not in the habit of putting into tombs, by the ſide of the dead, arms, kitchen utenſils, &c.—a manifeſt proof of their belief in an after exiſtence: and here it muſt ſeem very unaccountable, that an œconomical precept concerning interment ſhould be omitted in the books of Leviticus and Deuteronomy, in which the detail in other reſpects is ſo very minute as to forbid the eating of the thigh of a hare.

To the cuſtom juſt mentioned may be added a ſtrange one in the article of mourning: it conſiſts in cutting off a joint of a finger on the loſs of a huſband, a wife, or near relation. The inhabitants of Paraguai,

the

the Guaranos, and many other people of America, have made theſe amputations ſo frequent, that men and women have been ſeen with only five or ſix fingers entire on both hands; which gave riſe to the firſt accounts, that theſe people had naturally but three fingers on each hand. The Hottentot has preſerved more of the original ſacrifice, by cutting away one of his teſticles.

May not this cuſtom, ſo unaccountable at firſt view, have had its riſe in the ſimple notion of offering a part for the whole; a kind of compounding for the omiſſion of the deſtructive practice of ſacrificing life?

IT is a cuſtom among many nations of America for the huſband to take to his bed the moment that his wife is brought to bed. Will it be believed, that this foolery has been and is even now in uſe in the Canton of Bern, where it is called *faire couvade*.

It is probable that the Bernois borrowed it from the Spaniards, among whom it obtained in the time of Strabo. Herodotus found it among the Scythians and Egyptians; it is obſerved by the Braſilians, and many other people of America. Mark Paul aſſures us that he found it among many tribes of the independent Tartars: ſo that this cuſtom has made the tour of the globe.

The univerſality of accompanying eclipſes with every kind of noiſe that could be made, appears very extraordinary to our author; that it ſhould ſeem ſo to one who is an advocate for a much higher antiquity than is generally attributed to our world, would ſeem no leſs extraordinary to me, did I not know, that having undertaken to prove that the Americans were aboriginals, he muſt of courſe reject every idea of communication. Such is the influence of ſyſtem, even on minds the moſt liberal!

Give

Give to this our globe its juſt right, an unbounded antiquity; admit that, in the expanſe of time, it may have undergone many very great changes, as of ocean into continent, and of continent into ocean, the latter of which is confirmed by recent diſcoveries of many iſlands in the South Sea; and iſlands, we know, are nothing elſe than the higheſt grounds of an overflown continent: theſe changes, I ſay, admitted, it follows, that no concluſions can be drawn from the preſent face of the earth, againſt any poſſible intercourſe between its moſt diſtant inhabitants in the earlieſt ages; as the communications the moſt difficult at this day might have been facile before the changes ſuppoſed had taken place. In ſhort, if there are difficulties in this ſubject, it is the Chronologiſt that has created them; tied down to an era, as to an article of faith, his philoſophy ſinks under the weight of authority: contradicted by the annals of nations acknowledged to have the beſt claim to antiquity, at variance throughout with nature and good

ſenſe, he knows not which way to turn him, and is for ever upon the fret with the narrowneſs of his ſyſtem.

"Æſtuat infelix anguſto limite mundi."

ALL the nations who believe in the tranſmigration of ſouls make the world to be much more ancient than thoſe who do not believe in it. Hence the prodigious period of the people of Thibet, and of the Indians, which has paſſed from them to the Chineſe.

OBSERVATIONS

OBSERVATIONS *on our* GLOBE.

[From the ſame.]

IT is remarkable that the three great capes or promontories of the earth, viz. Cape Horn, the Cape of Good Hope, and that of Diemen's Land, (New Guinea) ſhould be turned to the ſouth. The points of the three great continents thus directed make me ſuſpect, that immenſe volumes of water have rolled with violence from the ſouth to the north; and that they have made breaches, wherever the ſoft and ſandy ſoils have given way to the impulſe of the ocean.

THE moſt diſtinguiſhed capes, after thoſe juſt mentioned, have much the ſame direction; ſuch as, Cape Comorin, in Aſia; that of Malacca, in the peninſula of that name;

name; St. Mary, in Madagaſcar; thoſe of the peninſula of Kamſcatka, of Nova-Zembla, of the great iſland of Jeſo, of Greenland, of California, and of Bahama in Florida. Theſe objects ſeen in the great, make it unneceſſary to regard thoſe little points which advance into the ſea in other parts, and which, though called capes, are nothing more than ſalient angles, formed by particular accidents or finuoſities of the coaſt. The three great promontories of the Mediterranean, thoſe of Calabria, the Morea, and the Crimea, are likewiſe turned towards the ſouth.

THE greateſt irruption of waters into our continent appears between Africa and New-Holland to Cape Comorin, which, being formed of vaſt impenetrable rocks, divided the currents from the ſouth. One of theſe currents, turned out of its courſe, ſeems to have formed the Red Sea, of which the Adriatic

Adriatic Gulph is, in my opinion, a continuation; and that the ſame force which carried the waters into the land at Babel-Mandel, impelled them on to the neighbourhood of Venice, ſurmounting the iſthmus of Suez, which is ſince dried up, either by the retreat of the Mediterranean, or by the diminution of the Red Sea.—— *The difficulty is to account for theſe retreats and diminutions.*

As to the Perſian Gulph, it ſeems to have been produced by the ſame irruption and tendency of the ocean toward the North Pole. The ancients thought that the Caſpian Sea was a prolongation of this gulph; in paſſing over the ſpace between them, in a line between the 71ſt and 72d degrees of longitude, one falls on manifeſt veſtiges of the ſea's ancient bed, a wide champaign country of moving ſands, mixed with fragments of ſhells, and of marine ſubſtances. Beyond

theſe plains, *now* dry, is the great deſert of ſand, 120 miles north of Iſpahan; in the depth of this ſolitude, enormous mountains of ſalt ſpread over the ſurface for many leagues every way: this canton is called at this day by the inhabitants the Salt Sea, and in our maps *Mare Salſum*. On the right of this region of ſalt runs a line of ſandy hills, which the winds have heaped together. In advancing under the ſame meridian beyond Coucheſtan, the earth inclines, and continues ſloping perceptibly to Ferrabat; the courſe, probably, by which the ocean retreated, after a temporary reſidence in the region firſt deſcribed.

I HAVE obſerved with aſtoniſhment, that there is much more dry land on our ſide of the Equator than on the other; the ſuppoſition, that there muſt be a balance in the ſouth to the weight of the earth in the north, is contradicted by the experience of

all

all modern navigators, who, from the 55th degree of latitude on our hemiſphere, to the 60th on the oppoſite, have not fallen in with any great Continent. I obſerve, with equal ſurpriſe, that almoſt all the parts of the globe placed directly under the Equator are covered by the ocean; which cannot be reconciled with the elevation, it is ſaid, the earth muſt have at the Equator; it being the nature of fluids to find their own level.

To this the Newtonians will anſwer, that the axis of the Equator being longer than that of the Poles, the motion of the earth muſt be greater under the Line; and that the waters follow the greater movement: if ſo, it only remains for them to prove, that this increaſe of motion is ſufficient to ſurmount the natural tendency of water to an equilibrium: and as this is a matter of calculation, in which they excel, I have no doubt of their making it out to the ſatisfaction of all thoſe who are able to follow them.

NAVIGATORS have reached to the 80th degree of North latitude, but have not been able to get beyond the 60th of Southern, owing to the extreme cold, and oppoſition of ice: this confirms the prevalency of water over earth in the South; it being admitted, that air paſſing over water is much colder than that which paſſes over dry land, which militates ſtrongly againſt the ſuppoſition of a great Southern Continent. M. Buffon ſuppoſes that the great maſſes of ice in the South Seas are formed by rivers deſcending from the Auſtral lands; but, admitting the exiſtence of thoſe lands, this does not remove the difficulty, the queſtion not being how theſe bodies of ice are formed, but why they ſhould diſſolve in ſummer in the 80th degree of our latitude, and never melt in any ſeaſon in the 60th of the oppoſite.

IF a force from the South has driven the waters to the North, thoſe of the North

muſt

muſt have taken a direction to the South, to ſupply the waſte, and reſtore the equilibrium: the obſervations of the Swediſh naturaliſts confirm the ſuppoſition, by marking the retreat of the ſea from the Northern coaſts in the proportion of four feet ſix inches in a century.

If this were the caſe, the retreat of the Northern ocean ſhould bear ſome proportion to the advances of the Southern, but this is not ſo; the former being ſlow and gradual; the latter impetuous and greatly predominant. Our author refers this to a certain periodical motion in nature, yet unknown;—this is no uncommon way, though very unſatisfactory, of ſolving the difficulties of natural hiſtory, which muſt for ever abound in difficulties, as we know nothing of the principles on which the great Author of nature has acted.

If the diminution of the ſea is perccptible in the Northern Regions, it ſhould take

place in ſome degree in the Mediterranean; and ſo it has been found to do from age to age.

THE ſediment from running waters is not ſo conſiderable as the appearance of thoſe waters indicates. The waters of any river, however thick or muddy, do not contain quite ſixty grains of earth in 120 pounds of water. On ſetting ſome water of the Nile in a glaſs tube, the ſediment was found to have only the eighth of a line in a volume of water which ſeemed to have fifty times more mud than was obtained by precipitation: it is abſurd, therefore, to account for the land's gaining on the ſea, by ſuppoſing that the bottom of the Mediterranean has been raiſed by the ſand and mud carried into it by the currents of rivers; for, were this the caſe, the intire ſoil of Egypt muſt have been ſwept away by the Nile into the Mediterranean.——

Or

Or rather the Nile, by its overflowings, muſt have raiſed the ſurface of Egypt out of the reach of its own inundations.

No hiſtory or tradition has taken notice of any memorable cataſtrophe occaſioned by earthquakes between the 52d and 61ſt degrees of North latitude: it is only when we advance towards the Pole or the Line, in the heart of the Continent, that earthquakes become both frequent and terrible. Another obſervation, no leſs intereſting, is, that the greater part of the volcanos on our hemiſphere are ſituated on iſlands, or very near the ſea, as Hecla, in Iceland; Etna, in Sicily; and Veſuvius, &c. Among the great volcanos are, the Paranucah in the iſle of Java, Conopy in that of Banda, and Balaluan in Sumatra. There are alſo volcanos in the iſlands of Ferando, &c.; in ſhort, in all thoſe which compoſe the great empire of Japan, as well as in the Manilla iſles,

iſles, the Azores, Cape Verd, and above all that of Del Fuego. The prevalence of volcanos in iſlands, or in the neighbourhood of the ſea, makes me ſuſpect that ſea-water is neceſſary to produce the inflammation of ſulphureous and ferruginous pyrites, the principal aliment of volcanos: it is certain that theſe pyrites never burn but when in contact with water, or in a moiſt atmoſphere, which may be attributed to the property in iron of decompoſing ſulphur by the aid of water. By the lavas diſcovered in the Pyrenees, the Alps, the mountains of Auvergne, Provence, &c. it is concluded, that all theſe places have anciently been volcanos. But why are the furnaces, found at this day on the Terra-Firma, extinct? The cauſe, in my opinion, is, that the ſea having retreated from their vicinity, the fire has ceaſed, becauſe the decompoſition of the pyrites can no longer take place in the bowels of the earth for want of a ſufficient quantity of water.

To

To attribute the extinction of volcanos on the Continent to the phlogiſtic matter being exhauſted, is a manifeſt error. Why ſhould it fail there, and not in iſlands, or on the ſea coaſts? Veſuvius has burned for more than 3000 years. In the excavations of Herculaneum, the pavement of the ſtreets and foundations of houſes are found to conſiſt of ſquare pieces of lava, of the very ſame quality with that now thrown out from Veſuvius. Now, Herculaneum was built by the Auſonians and Arrunci, before the firſt colonies from Greece ſettled in Italy; this could not be later than 1330 years before our era. Etna too had burnt many years before the birth of Homer and Heſiod. If the combuſtible matter of theſe two has not been drained in all this time, what reaſon is there to ſuppoſe that it ſhould have failed in the volcanos of our continent?

WHATEVER

WHATEVER has been written hitherto on the formation of mountains, is ſubject to inſuperable difficulties, ſince it is known that the higheſt mountainous points are in no part of the world covered with marine remains; ſuch as ſhells, dendrites, or other petrifications, under whatever name they may be diſtinguiſhed. The ſea, then, has never ſurmounted thoſe heights, as is advanced by ſo many naturaliſts. I can never believe that it is by the ſea that thoſe rocks have been formed, whoſe beds of the ſame ſort of ſtone we ſee prolonged for a ſpace of many leagues. How ſhould the waters aſſemble ſo many ſubſtances of one kind, and depoſit them in another place; at the ſame time excluding all mixture of heterogeneous matter in the moment of the coheſion of theſe lapidific particles? It is not at all ſtrange that fragments of ſhells ſhould be found in marbles, becauſe all marbles are nothing more than coagulations; but it has

has never been found, nor ever will be, that there are any ſhells in rock-ſtone, which proves to a certainty, that this ſtone, of which entire mountains conſiſt, has never been decompoſed or recompoſed by the waves of the ſea; but is an homogeneous ſubſtance, primitive and coeval with the world.

THOSE who would account for the formation of mountains, do not diſtinguiſh between them and the great convex elevation of Oriental Tartary, proved by the vaſt rivers deſcending from it in every direction, towards the cardinal points. Switzerland is, in miniature, to Europe, what the region of Thibet is, in the great, to Aſia; with this difference, that Switzerland has mountains much more elevated than any to be met with on the great convex of Tartary, found to be much higher than the higheſt tops of the Swiſs mountains. If the elevation of

Thibet proceeds, as ſome have advanced, from the crumbling of mountains,—let it be conſidered how many millions of ages it would take up to convert the pyramidal form of Switzerland into an uniform convex elevation.

MOUNTAINS, of whatever height they might be, could not ſerve as a retreat to the inhabitants of a country overwhelmed by inundations; becauſe ſuch mountains being more dry and ſterile, in proportion to their altitude, could not furniſh the alimentary vegetables neceſſary to the ſuſtenance of families and herds of cattle: ten individuals could not live ten days on the ſummit of Mount Jura. It is on ſuch convexities as that of Tartary, that the remains of the human race might hope to find an aſylum againſt the cruſh of elements, and the fury of inundations.

IF the tribes of Tartars had not, in their wars with each other, deſtroyed the libraries formed by the learned of Thibet; if a vile Emperor of China had not cauſed to be burnt all the books and manuſcripts that could be found in Upper Aſia; we might, without doubt, collect many facts which would throw light on the hiſtory of our globe, ſo modern, when we conſult the monuments of men; ſo ancient, when we appeal to the indications of nature.

THE deſtruction of records in China; the burning of the library of Alexandria in that romantic—rather ſcuffle than—war by Julius Cæſar; and a ſecond time, after it had been in part re-eſtabliſhed, condemned to the flames by the Caliph Omar; the deſtruction of ancient Greek authors by Pope Gregory; *to which we may add the prodigious number of volumes defaced by ignorant Monks, to make way, by the raſure of the origi-*

nal text, for their miſerable homilies and compoſitions; have been the moſt ſorrowful events in the hiſtory of human kind: they have deprived us of treaſures of knowledge which can never be recovered: the archives of the world were loſt. Yet our Chronologiſts boldly determine the epocha of the origin of all nations: to obſerve the arrogance with which they offer their vain calculations, one would imagine that they had read all the books and manuſcripts deſtroyed in China, Thibet, Egypt, and Rome, the very titles of which are unknown to them.

OF all the attempts to calculate the age of the world, the ſyſtem of petrifications is the moſt unphiloſophical; it being impoſſible to aſcertain a proceſs depending on the quality and quantity of lapidific juices, and other circumſtances, varying ad infinitum in different places, according to the

nature

nature of earths, waters, and air; and even of the positions of the bodies on which the experiments are made.

CONTINUATION.

My author takes notice of a passage in Justin the abbreviator, concerning a dispute on the point of antiquity between some Scythians and Egyptians. The former supported their claim by observing, "Scythiam adeo editiorem omnibus terris esse, ut cuncta flumina ibi nata, in Mæotim, tum deinde in Ponticum et Egyptium mare decurrunt; hoc argumento superatis Egyptis, antiquiores semper Scythæ visi."——C. i. L. 2.

This argument, in my opinion, does not justify the inference; especially as there are chronological facts which set the pretensions of the Egyptians on a better footing.

We

We are told by Bochart, that the Hebrew was the eldeſt of nations. Abraham, who lived 600 *years before the Trojan war, on his paſſing into Egypt, found it a great and flouriſhing kingdom; the Jews do not pretend to trace their origin, as a people, higher than Abraham:— ſo much for the antiquity of the Jews.*

As to Bochart's ſecond aſſertion, that the Egyptians borrowed their arts and ſciences from the Jews, it will be ſufficient to obſerve, that, at the time of Abraham's viſit, the great pyramid was ſtanding; this pyramid exhibits a preciſe meridian, the diſcovery of an aſtronomer far advanced in the ſcience; and the building itſelf could not have been raiſed without a conſummate knowledge of mechanics. The facility with which the Egyptians raiſed thoſe obeliſks which formed avenues to their temples; and which of courſe left little room for the working of engines, brings to ſhame the complicated machinery

machinery employed by Fontana in erecting the obeliſk before the church of St. Peter at Rome.

Among the proofs of antiquity, great and early advances in the ſciences, particularly in aſtronomy, are the moſt deciſive. The Egyptians knew, at a very early period, that the ſun was fixed, a common center to the earth and planets which move round it. They gave the firſt hint of the ſublime idea of every ſtar being a ſun to a ſyſtem like our own. Nor did they ſtop ſhort of the inveſtigation of comets, which they held to be planets, moving in orbits ſimilar but eccentrical to our ſyſtem. Seneca the Naturaliſt, ſpeaking of comets, obſerves, "Deprehendi propter raritatem eorum curſus adhuc non poteſt; nec explorari an vices ſervent, et illos ad ſuum diem certus ordo producat." *Has not the ſame uncertainty prevailed with us till within this century, and are there not even ſome doubts touching the ſolitary prediction of the comet of* 1759? *As to that, which, according*

cording to Newton, is to make its appearance ſome time in the preſent century, and to ſweep away in its vortex the ſun, planets, and our whole ſyſtem, it is to be hoped that there is a flaw in his calculation; and we are encouraged in this hope by the conſideration, that, at the time of his publiſhing this alarming prediction, Sir Iſaac was deeply engaged in writing a commentary on the Revelations of John.

It is admitted that the Jews on their coming out of Egypt, 1500 *years before our era, brought with them the Egyptian year of twelve lunar months, of* 30 *days each; a year of* 360 *days muſt have produced great confuſion in the ſucceſſions of ſeaſons; accordingly, it is known that ſo early as the Trojan war, the Egyptians had a year of* 365 *days; this fell ſhort of true time twenty-five days in a century, corrected in the Julian calendar, by adding a day to every fourth year.*

Though

Though the Egyptians gave to the vulgar year no more than 365 days, yet they knew that the true year was six hours longer. This the priests explained in secret to Eudoxus and Plato, but kept the use they made of it among the arcana of the college; this use consisted in adding the fourth of a day to every year, calling the first year the first quarter, and so on to the fourth, which formed the lustrum of four years, borrowed from them by Eudoxus, according to Strabo and Pliny. This secret Julius Cæsar learnt during his stay at Alexandria, and this led him to the reform of the Roman calendar. It is to the honour of science to observe, that of all the events of Cæsar's life, this bids the fairest for immortality; for, such is the nature of the thing, that time itself must be lost before this can be forgotten.

Should it be asked, Why did not the priests apply their lustrum to the vulgar calendar? I answer, for a double reason; they were rulers

as well as prieſts, and thought that, in both caſes, the vulgar were to be governed, as certain fowl are beſt fattened, by being kept in the dark. By their excluſive knowledge of true time, they alone could predict with exactneſs the annual inundation of the Nile, the ſtages of its increaſe and retreat; they alone could fix the preciſe time for obſerving the religious feaſts, moſt of which had their origin in the changes of the ſeaſons; on theſe two articles depended the natural and political exiſtence of an Egyptian. Hence it was, that the prieſts were ſo tenacious of the power this ſecret gave them over the people, that they obliged their kings, at their inauguration, to take an oath that they would never ſuffer the calendar to be corrected.

Having animadverted on the policy of the prieſt, it is but fair to do juſtice to the ſcience of the philoſopher. The vulgar year loſing ſix hours every year, or twenty-five days in a cen-

tury, it follows, that in 1465 *years things muſt come right again, and the year begin where it had done at the commencement of the period; of this the aſtronomer took a moſt ingenious advantage, by converting the period of* 1465 *years, thence called a Cycle, into a meaſurement of time to be applied to the prodigious age he attributed to the world.*

It has been demonſtrated by modern aſtronomers, that the cycle was right in the 139*th year of the Chriſtian era; conſequently, the preceding cycle muſt have begun with the Egyptians* 1465 *years before, and been thence carried back to the meaſurement of an aſcending period of prodigious antiquity;—but here our orthodox aſtronomers interpoſe, and, for reaſons obvious enough, will not allow, that the Egyptians carried theſe cycles higher:—ſtrange, that a ſenſible people, who knew the value of time, ſhould throw it away in forming a period*

which they meant not to apply more than once or twice. Happily we live in an age in which men are not to be governed by aſſertions, in direct oppoſition to the reaſon of things.

The notion that the firſt men were placed on the higheſt grounds, in order to put them out of the reach of inundations, ſuppoſes the neceſſity of a deluge, and that univerſal. As M. Pauw is ſilent, let us hear what the learned and orthodox Freret has thought proper to ſay on this ſubject.

THE ſuppoſition, that the Egyptian, Greek, Indian, Chineſe, and even American fables, were borrowed from the Moſaic Hiſtory, is founded on forced conjectures, and abſurd ſyſtems.

AT the moſt brilliant era of the kingdom of Juda, the Jews had not cultivated aſtronomy, geometry, or philoſophy.

THE deluges of Ogyges and Deucalion are not mentioned by Homer or Heſiod; yet the latter was of Beotia, in which both are ſaid to have taken place. Herodotus ſpeaks of Deucalion, but ſays nothing of a deluge.

PLATO, Ariſtotle, Apollodorus, &c. aſſert, in direct terms, that the deluges of Ogyges and Deucalion took place only in parts of Greece.

ACCORDING to Plato, the Egyptian prieſts told Solon, that they had in their annals accounts of thoſe deluges; but that *ſuch things* could not have taken place in Egypt, becauſe it never rains there.

BEROSUS, the Chaldean hiſtorian, 144 years before Chriſt, aſſerts an univerſal deluge, agreeing in every point with the Moſaic account, and therefore ſuſpected to have been borrowed from it.

PLUTARCH

PLUTARCH and Lucian mention the circumſtance of the bird let out of the ark of Deucalion in order to diſcover land; manifeſtly borrowed from Beroſus, or his copyiſts.

THE identity of Noah with Deucalion, ſuppoſed by ſome, contradicted by the moſt learned of the Greek and Latin Chriſtians.

NOAH's deluge 2376 years before Chriſt, that of Ogyges 500 years later.

THE deluge of Deucalion about the time of Moſes, 1500 years before Chriſt.

GROTIUS, and other defenders of the authenticity of the ſacred annals, not content with marking the agreement between Moſes and Beroſus, quote Ovid, Plutarch, and Lucian.——*Strange authorities on ſuch a ſubject! As to Ovid, he would have embraced*

the

the—Omnia pontus erat, merely for the conceit in—decrant quoq; litora ponto.

If at any one time the ſea was all, it never could at any other time become leſs than all. How, then, are we to account for the firſt idea of an univerſal deluge? There is no difficulty in the matter—it was natural for men, ignorant of the extent and condition of our globe, to take the utmoſt that they knew for the whole, and to apply the title of Univerſe, *as it were, to their own horizon. The greateſt ſurpriſe of the Americans, on firſt ſeeing the Spaniards, was to find that there were regions beyond their's, and other people than themſelves:—a circle of a few yards is to the emmet a world.*

That a tradition of this kind, once ſet on foot, ſhould keep its ground, and preſerve its credit with men after they had become more enlightened, will not ſeem extraordinary, when we conſider, that exaggeration in the idea, and a conſequent

ſequent intemperance in the uſe of words, have been in all times characteriſtics of the Orientals: this is not the only inſtance in which the hyperbole of the Eaſt hath impoſed on the ſimplicity of the Weſt and North.

On

On the EGYPTIANS *and* CHINESE.

[From the same.]

BEFORE we can decide on the uſages, manners, and character of a people, we muſt be acquainted with the climate, population, and, above all, the ſtate of their agriculture: for agriculture is the parent of arts, and arts are the inlets to national character.

THE accounts given by Miſſionaries of the population of China are not to be relied on. Du Halde gives to Pekin three millions of inhabitants; Le Comte, two; this difference proves a total ignorance of the caſe. Calculations of the interior of the country, taken from the ſtate of population on the borders of the great roads, while diſtant parts are almoſt uninhabited, muſt be erroneous in the extreme. The number

of walled towns in China does not exceed 1453; trifling, when compared with the great extent of the empire. The Chineſe crowd to the ſea coaſts, trading towns, and the banks of great rivers: here the population is exceſſive; and hence the interior of the country is deſerted and uncultivated: hence frequent famines; the inroads of the poorer on the richer provinces, and the conſequent ſubverſion of law and government. The unequal population, the want of protection from violence in the central provinces, and the defects of police in a region of ſuch extent, account for the miſeries incident to this country.

ROBBERS are in ſuch numbers, that, one year with another, from thirty to forty thouſand are thrown into priſon: when theſe bands unite, the great towns are ſacked, and entire provinces laid waſte. The beſt check on this evil would be a good

body of militia; its only preventive a ſtrict police: the jealouſy of the Emperor will not truſt a militia in the hands of a ſubject; and their ignorance in legiſlation excludes every hope of an effectual police.—*Deſpotiſm never thinks of preventives; it truſts alone to the ſeverity of its puniſhments.*

IN the earlieſt times, moſt legiſlators gave to the father a power over the life of his children; but to toſs them into the river as we do puppies, to throw them into the ſtreet to be devoured by dogs and hogs, was reſerved for the Chineſe. Here our author obſerves, that to find the juſt bounds of paternal authority is the maſter-piece of legiſlation, unknown, for the moſt part, to ancient legiſlators; even to Solon,—*for this ſimple reaſon, that it is not the leſſon of ſuperior wiſdom: the thoughtleſs ſavage has not learnt, he feels it; it is a part of his conſtitution; conſcious of man's right to independence,*

the father does not assume, nor would customs allow him, the power to infringe it.

Those who assert absolute power in the parent to be a law of nature, are wretched philosophers: it is to property that we must look for the origin of this doctrine; nature takes no notice of property; her first law is the usus communis of her benefits; from the moment property takes place, the disposal of it must be in the hands of the parent who possesses it: he who has in his keeping the means of life, is in effect master of that life; in this we see the origin of the principle in question.

The regulation of this power has not been the work of politicians, too intent in all times on preserving a dominion over the minds of men, which could not better begin than in the domestic example.

By a law of the twelve tables a Roman father could take away the life of his child; but

the universal abhorrence with which the perpetration was attended, put a stop to the thing: thus manners, not law, reduced this power within proper bounds.

I cannot resist the temptation to extend this digression; the subject opens upon me; I have a pleasure in the indulgence. The critic by profession has nothing to do with me, because I have nothing to do with the public: I write for myself, and for my friends, only.

There is nothing better understood than property, as an object of pursuit; nothing less understood, as a subject of philosophy: of this we have a proof in the following extracts from Volney's account of the Arabs:—

THE situation of the Arab is very different from that of the American Savage: amid his vast naked plains, without water, without forests, he could not, for want of game or fish, become either a hunter or a fisherman. The Camel was alone

sufficient

sufficient to throw him into pastoral life, the manners of which have determined his character: finding, at hand, a light and moderate nourishment, he has acquired the habit of frugality; content with his milk and his dates, he has not desired flesh; he has shed no blood; his hands are not accustomed to slaughter, nor his ears to the cries of torture; he has preserved a humane and sensible heart.

There would be nothing wanting to this eulogium, were it founded on fact. But where shall we find, except in romances, or the descriptions of poets, that pastoral manners are of a nature to cherish the fine feelings of humanity? Through all ages, in every quarter of the globe, rapine and bloodshed have marked the steps of the pastor tribes: when these very Arabs, at an early period, made the conquest of Egypt, the tyranny and cruelty of the pastor kings, as they were called, were beyond example intolerable.——M. Volney proceeds:—

To

To obſerve the manner in which the Arabs conduct themſelves towards each other, one would imagine that they poſſeſs all their goods in common; nevertheleſs, they are no ſtrangers to property; but it has nothing of that ſelfiſhneſs which the increaſe of the imaginary wants of luxury has given it among poliſhed nations. It may be alleged, that they owe this moderation to the impoſſibility of greatly multiplying their enjoyments: but if it be acknowledged, that the virtues of the moſt civilized are only to be aſcribed to the neceſſity of circumſtances, the Arabs, perhaps, are not for this the leſs worthy of our eſteem: they are fortunate, at leaſt, that this neceſſity ſhould have eſtabliſhed among them a ſtate of things, which has appeared to the wiſeſt legiſlators as the perfection of human policy; I mean, a kind of equality in the partition of property, and the variety of conditions.

The legiſlator who would confine a growing property within the bounds of equality, muſt be

at

at once a ſtranger to human nature, and to the nature of the thing. But did not Julius Cæſar publiſh ſumptuary laws, at the time that Rome was the emporium of all the riches of the earth? Yes, and among the few fooliſh things which he did, this was far the moſt fooliſh: unleſs we may ſuppoſe that he did it with a view to flatter the plebeians, and to mortify the nobles.

But the Arab, it ſeems, has found the means to diveſt lucrative purſuits of ſelfiſhneſs, and to unite the importance of property with the indifference of equality: theſe things are not in nature: without ſelfiſhneſs there would be no motive to action; equality excludes diſtinction; take away diſtinction, property loſes its object, and with that its exiſtence: the Arab, content with his milk and dates, had not aimed at any thing more than the neceſſary. No matter, the Arabs, at all events, muſt be a nation of worthies:

worthies: we know that, like their brethren of Algiers, they are a nation of banditti. From the moment that their panegyriſt touched on the barrenneſs of their deſerts, and their attention to property, it was eaſy to foreſee what his eulogium muſt come to: for how can there be property, where there are no productions at home? and if imported from abroad, how ſhould this be but by plunder, where there can be no exchange? Thus it is, that things often paſs for inconſiſtencies in nature, which in fact are nothing elſe than the nonſenſe of authors.

Independence, his ſyſtem; inſtinct, his legiſlation; the man of nature is free, becauſe he is a ſtranger to property. Would you cheat him out of his freedom—foment competition, extend his ſelfiſhneſs, give him a reliſh of property, to ſecure its enjoyment he will ſubmit to laws: he is no longer independent, but he is civilized.

Were the proceſs to end here, it would be well; but property is power; it commands ſervice, it creates dependence: accumulation admitted, the great proprietor will become maſter of the little: not content with a comparative advantage, he will think that he has nothing while others have any thing;—he is a deſpot, his dependents are ſlaves.

I return to my ſelections.

THE Epoch of Chatai, the moſt followed in China, riſes higher than eighty millions of years before our era. It is ſaid, in Europe, that one muſt be mad to adopt ſuch a period; in China, that one muſt be a fool to reject it. It is ſuppoſed that the Chineſe borrowed this period from the people of Thibet. All that can be ſaid with certainty is, that the Chineſe are a people of high antiquity: their language and manner of writing prove this better than any records.

THAT the Chineſe firſt came down into the ſouthern provinces from the heights of Tartary, proved by the barometer to be the higheſt ground of the globe, is inconteſtible; as likewiſe, that the Egyptians deſcended from the heights of Ethiopia. As to the hiſtory of Egypt, it would not be ſo obſcure and embarraſſed as we now find it, had not modern chronologiſts made it a point to accommodate the annals of the Egyptians with thoſe of the Jews; changing at every turn from one mode of calculation to another; in ſo much, that we have at this day ONE HUNDRED AND SEVENTEEN different ſyſtems; that is to ſay, no chronology at all.

CERTAIN it is, that the Egyptians engraved the pietré duré, or gems, two thouſand years before our era. What ages muſt have preceded their arrival at this point in an art of ſo great difficulty!

IN like manner, the moſt difficult operations in mechanics muſt have taken place in the building of their pyramids, and the erection of thoſe ſtupendous obeliſks.

IT ſhould ſeem that the errors into which we have fallen, touching the developement of the arts, have their ſource in a paſſage of Varro, who aſſerts, that all the arts were invented in Greece in the courſe of a thouſand years: but, inſtead of being followed, he ſhould have been corrected: the truth is, the Greeks did not invent either arts or ſciences; they went abroad to learn them, or they were brought to them: had they been confined to their own country, and had no communication with Egypt and Phenicia, it would have taken them up a thouſand years to compleat an alphabet; which was brought to them in a day, and that by mere accident.

THE slow progreſs of ſcience is evinced in the following inſtance:—The prieſts of Thebes and Heliopolis, who thought that they had diſcovered the preciſe term of a tropical year, made a miſtake of ſome minutes, as is ſeen in the defect of the Julian year; it was but the other day that this miſtake was corrected, and this branch of ſcience brought to perfection.

CASTRATION, male and female, practiſed in Egypt from the earlieſt times; unknown to the Chineſe in the caſe of females;—ſtrange that this uſage ſhould not have paſſed with the Egyptian colonies into Greece, if any ſuch were. Cuſtoms, ceremonies, feaſts, &c. paſſing from Egypt into Greece are accounted for, by ſuch men as Lycurgus and Solon ſtudying legiſlation in Egypt: this ſame obſervation holds with reſpect to philoſophers and artiſts.

PAUW

PAUW ridicules the notion of China having been colonized by the Egyptians; he denies there being the leaſt conformity between the Phenician letters and the radical characters of the Chineſe,* who are totally ignorant of the hieroglyphic language of the Egyptians. The blunders of modern antiquarians furniſh our author with frequent ſubjects of pleaſantry; of this the following is a curious ſpecimen:—Nos Antiquaires d'Europe ont été extrememement embarraſſez au ſujet de la croix á anſe. M. Clayton Eveque de Clogher ſoutenoit que c'eſt un inſtrument á planter des laitues; le pere Kircher en faiſoit le Createur; et le fameux Herwart

* THE Chineſe characters are ſigns, not only of primary ideas, but of every ſubdiviſion and modification of each idea; they amount in number to 70,000. The firſt thought was truly philoſophical, and has been carried on with infinite perſeverance: it ſeems to be peculiar to the Chineſe, being quite different from the Egyptian Hieroglyphic, or Mexican Picture.

FRERET.

Herwart en faiſoit la bouſſole—aujourd-hui il n'y a pas de ſavant qui ne ſache, que c'eſt une repreſentation de la partie genitale de l'homme: c'eſt enfin le phallus—the lingam of the Indoos ſomewhat more diſguiſed.

ACCORDING to the beſt calculation, the Monks in China amount to a million, in the proportion of one to eighty of the inhabitants.

To keep their women at home, and prevent intrigue, the Chineſe cripple them in their feet; the Egyptians did not allow them the uſe of ſhoes:—*What a ſubject would this have been for the wit of Ovid! Methinks I hear him exclaim—Simpletons! Do ye not know, that Love has wings, and that Venus never wore ſhoes?*

Of

Of the DIET *of the* EGYPTIANS.

IN other nations diet is nothing more than a teſt of opulence, or of the progreſs of luxury; in Egypt it becomes an inlet into the religion, manners, and character of this ſingular people.

THE peculiar circumſtances of their climate and ſoil made it expedient for the Egyptians to have a particular attention to their diet; hence moſt of their religious obſervances: Moſes adopted many of theſe, but wiſely deſerted the ſyſtem in ſome points, conſulting the character of his people, and the circumſtances of the country in which they were to live. Pythagoras was not ſo wiſe; having paſſed into Egypt, and ſubmitted to circumciſion, he, in the true ſpirit of a fanatic, would have all or none, ſo adopted the intire dietetic ſyſtem: after this, travelling into India, he embraced

without

without reſerve the regimen of the Bramins, forbidding all animal food, as the Egyptian had done that of fiſh, and of many vegetables: thus his ſyſtem became an abſurd union of the two; each of which had been calculated for a different climate; and neither for that in which he and his followers were to obſerve it.——*To a genuine bigot, doctrine is every thing; common ſenſe is nothing.*

LEPROSY, ſore eyes, and gonorrhea, endemic in Egypt: the elephantiaſis, a ſpecies of leproſy peculiar to the Egyptians, above all corrupts the ſpermatic juices: this accounts for the origin of the gonorrhea in Egypt; as likewiſe for the invention of circumciſion.

THE prieſts abſtained from all kinds of fiſh, as productive of ſcurvy; the people were indulged in the uſe of ſuch as were leaſt ſo: ſhell-fiſh, and in general thoſe of the

ſcaly tribe, were deemed the moſt innocent. They uſed little or no ſalt, eſpecially ſea-ſalt, holding it to be a provocative to venery: hence their fable of Nepthis, the Greek aphrodite, ſpringing from the froth of the ſea.

THE firſt magiſtrates, eſpecially the Pharaos, were not allowed to drink wine. Pythagoras adopted the prohibition: ſuch a ſect could not laſt long. Apollonius Tyanæus, a bigot worthy of his maſter, endeavoured to revive it, but in vain. The fleſh of ſwine was totally prohibited, except twice a year, when the common people were indulged in the uſe of it. The fleſh of gooſe and pigeon was the moſt eſteemed; and therefore reſerved for the prieſts and the King.

THE Egyptian Lent of forty days, a dietetic inſtitution; they had ſeveral ſmaller

Lents

Lents of ſix days: during all theſe, the huſband was not allowed to ſleep with his wife. Their Lent was kept in the hotteſt ſeaſon of the year: at this day, the better ſort of the inhabitants, in the hot months, take their meals in the cool of the morning and evening. Mahomet borrowed his Lent, the time of keeping it, and the abſtaining from wine, from the Egyptians—c'eſt en Egypte qu'il faut chercher la racine de la plus-part des inſtitutions religieuſes.

MOSES was not ſo bold as Mahomet; he knew his people too well to venture on the prohibition of wine.

THE Egyptians conſecrated Onions, that is, prohibited the eating of them, on account of their being ſtimulating and hurtful to the eyes: it is in this point of view that we are to conſider their conſecrations in general.

THE Chineſe have never conſecrated either vegetables or animals, therefore eat of all.

THE Egyptians hated ſtrangers, and therefore fair hair, by which they were diſtinguiſhed: it is remarkable that the Chineſe have the ſame averſion.

Of the FINE ARTS.

THE Egyptians, Chineſe, and Aſiatics, univerſally delight in ſimple and contraſted colours; they have no knowledge of mixed tints; accordingly, we never hear amongſt the ancients of an Egyptian painter, though Plato aſſures us that they cultivated the art ten thouſand years before his time. As to the Chineſe, we know, that they are ſtrangers at this day to the firſt rudiments of deſign.

THE ſtatuaries of Egypt were confined by the prieſts to certain forms and modes of repreſentation: hence Plato obſerves, that they were, in his time, juſt where they were at their firſt ſetting out. The ſtyle of drawing was improved under the Ptolemies.

IN

IN China, a great belly is a beauty in the men, the reverſe in the women—*in direct oppoſition to the fine forms of nature: the Chineſe artiſt will chicane on the words beauty and nature. Be it ſo, your figure has beauty; now plant it; let the parts reſt and depend on one common center: in this, nature is univerſal, and has but one law; ignorant of this, you are but a bungler. Have we not too often occaſion to apply this cenſure at home? Intent on the colouring of the Lombard ſchool, we ſlip over the drawing of the Roman: it expired with Vandyke. We write metaphyſical diſſertations on the principles of painting, but cannot make an arm grow out of the ſhoulder, or ſet a man on his legs.*

ALL the princes of Aſia, the Emperor of China included, have had from the earlieſt times manufactures and fabricks of their own—fatal to the arts; which ſhould belong to the public, not to the prince. Hence the arts fell to decay under the Emperors of Conſtantinople.

THE

THE ſuppoſed legiſlator Juſtinian could not write his own name;—*Yet he certainly ſuperintended the compilation of the code which bears his name.* Mahomet could neither read nor write;—*Yet the ſtyle of the Koran is allowed to be beautiful; nay, he reſted on this beauty the proof of its being inſpired. Pauw delights, at times, to take a ſwim againſt the tide.*

THE Egyptians excelled in works of glaſs; caſt large plates, but ſtopt ſhort of the mirror: they caſt ſtatues of coloured glaſs, and counterfeited the murine vaſes—now unknown what thoſe vaſes were; but ſuppoſed to be of the nature of the onyx.

No ſtatues in China older than the age of Confucius, cotemporary with Herodotus, who ſaw ſtatues in Egypt many thouſand years old.

THE

THE Egyptian prieſts baniſhed muſic from their temples; they ſang their ſacred hymns without accompaniment.—*As they preſided in matters of taſte, as well as of ſcience, we may judge from hence of the low ſtate of their muſic.*

THE pipe and drum the favourite inſtruments in all hot climates; the Orientals hardly know any other.——*It ſhould ſeem that, as in colours, ſo in ſounds, their organs are formed for ſimple and contraſted impreſſions.* Our author affirms, that there is not a man in all Aſia who can paint the foliage of a tree.——*I ſhould conclude from this, that there is not an ear in all Aſia that can feel the blended ſounds, the compound harmony, of European muſic.*

Of the EGYPTIAN and CHINESE ARCHITECTURE.

THE Egyptian buildings were of marble, the Chineſe of wood. *We are not to wonder that ſuch outſets ſhould end in a pyramid and pagoda.*

OBELISKS and pyramids, the wonders of Egypt, works totally unknown to the Chineſe, who had no conception of building for duration, the great object of the Egyptians;—a difference of views and taſte which precludes every idea of connection between the two people.

Among the Egyptian works of art, a block of marble hollowed into a chamber ſixty feet ſquare, is eſteemed a wonder. The trunk of a tree hollowed into a canoe, without hatchet or

chiſel, will be to ſome more a ſubject of admiration. The Naturaliſt turns from both, to gaze on the beaver, while he is felling the tree deſtined for the conſtruction of his cabbin.

IT is ſuppoſed by ſome, that the trunk of the palm-tree was the model of the Egyptian column; *the moſt celebrated of theſe is thus deſcribed by Savary:*

It is of red granite, the capital Corinthian, 9 feet high; the ſhaft and upper member of the baſe of one piece, 90 feet long and nine in diameter; the whole column 114 feet high; the moſt beautiful monument on the face of the earth.

THE roofs of the Egyptian temples and houſes are flat, derived from the early habit of dwelling in caverns, in the mountains of Ethiopia; hence too the paſſion of the prieſts for ſubterraneous chambers, ſuch found 160 feet under ground. The cuſtom of

dwelling

dwelling and ſtudying in thoſe gloomy manſions gave birth to the Egyptian myſteries, and to the obſcure communications of their notions in religion and philoſophy.

THERE are no certain remains of their celebrated labyrinth.

ANTIQUARIANS are much divided touching the deſtination of pyramids; Pauw thinks they were raiſed in honour to the ſun. *This ſeems to be confirmed by the word pyramué, which, according to Savary, ſignifies in Arabic the rays of the ſun. It is enough for us to know, that they are the nobleſt monuments of the ſublime in architecture; and that, by the correſpondence of their faces with the four cardinal points, they prove to a certainty, that the poles of the earth have not changed in the courſe of 4000 years.*

IT is ſuggeſted by Ariſtotle, that the agriculture of Egypt being eaſy, and of little labour, and the conſequent idleneſs of the people thought hurtful to their health and morals, they were conſtantly employed in ſome great work. *Thus the policy of the rulers became the paſſion of the people; this was a maſter-ſtroke in police.*

IT is certain that the Egyptians had little employment in navigation and commerce; what they wanted from other countries was brought to them. It is very remarkable, that they neither coined, nor made uſe of money, till ſome time after the Perſian invaſion. *Yet Monteſquieu makes this the teſt of civilization.*

A great wall was built by Seſoſtris to defend Egypt againſt the Arabs; a proof that he was not the mighty conqueror pretended. The raiſing of ſuch walls com-

mon

mon in early times to all civilized nations bounded by barbarians; there were many in ſeveral parts of Aſia, eſpecially againſt the Tartars, but always ineffectual; an extenſive fortification requires an army to defend it; that army better in the field. According to our author, were all the walls of this kind ſtretched in a ſtraight line they would be equal to the diameter of the earth.

THE power of the barbarians is to be dated from the time of Adrian, who began to fortify the bounds of the empire.—— *Was not the maxim of Auguſtus, that the bounds of the empire ſhould not be enlarged, a political blunder? Dominion founded in conqueſt cannot be ſtationary; it muſt be either progreſſive or retrograde.*

The grand canal, extending from one extremity of China to the other, on which depends

depends the interior commerce of the country, was made by Koublai-Can, in 1280 of our era; by him architects, aſtronomers, geographers, called in from diſtant countries; the improvements introduced by this Tartar conqueror in theſe matters, and in police, were almoſt loſt at the time of the ſecond conqueſt in 1640, at which time they were revived; ſo that the Chineſe owe all to their Tartar conquerors.

This is going a little too far. The Chineſe monarchy is allowed to be the moſt ancient on the earth; it is difficult to conceive that a government could ſubſiſt 4000 *years without the ſupport of wiſe laws; we want no other proofs of this than the records which aſcertain the duration of the monarchy, and this is admitted by Freret, and thoſe who are moſt converſant in Oriental erudition.*

THE

THE Chineſe ſurround the tombs of their emperors and great men with extenſive plantations; the Egyptians prohibited interments wherever a tree could grow.—*This, brought to prove a ſtriking contraſt in the cuſtoms of the two people, perhaps is nothing more than a proof of the different value of ground in the two countries.*

Of

Of the RELIGION *of the* EGYPTIANS.

THE Egyptians acknowledged an intelligent Being, distinct from matter, by the name of Phtha, fabricator of the world, but not the creator of matter.*

Here

* This was their ſecret or philoſophic doctrine; in the popular, they adopted two principles, in common with all the other nations of the earth.

The two principles of the Chaldeans (Noah and his family were Chaldeans) were Light and Darkneſs; of the Perſians, Orimaze and Arimane; of the Egyptians, Oſiris and Typhon; of Orpheus, Ether and Chaos; of Heſiod, Chaos and Love; of Pythagoras, the Monad and Decad; of Empedocles, Love and Hatred; of Anaxagoras, Spirit and Infinite; of Plato, Matter and Ideas; of Ariſtotle, Privation and Form; of Democritus, Atomes and a Vortex; of Deſcartes, Extenſion and Motion; of Leibnitz, uncreated Spirit and created Monads; of Malbranche, the Active and

Paſſive;

Here our author ſtops ſhort, ſo far as relates to the origin and government of the world, the firſt ſprings of religion. A principle of this kind could not have been unproductive; if its fruits have periſhed in their native ſoil, we muſt look for them in the regions into which they were tranſplanted. Anaxagoras paſſed into Egypt to ſtudy philoſophy, as was the cuſtom with his countrymen; on his return to Greece, he brought with him a ſyſtem ſo entirely new, that the Greeks, ever delighting in novelties, raiſed ſtatues to his honour, and diſtinguiſhed him by the title of Νους, *the Intelligence. The heads of his ſyſtem are the following:*

Paſſive; of Newton, Attraction and Repulſion.—— All theſe are but different names for vague ideas; and all taken together do not add a ſingle grain to the ſum of knowledge. To what purpoſe then have I recited them? Merely to ſhew with what conſtancy men have been playing the fool from the beginning of time to the preſent hour.

Two things were from eternity, Mind and Matter.

Theſe two Beings clearly diſtinct.—Matter extended without thought, motion, or order; but divided into parts extremely minute, and poſſeſſed of qualities contrary, and unalterable. Mind was ſimple, without material extenſion, having in itſelf thought, activity, and an executive power over matter.

An infinite time had paſſed before the formation of the world. The Sovereign Mind, ſeeing that order was better than confuſion, reſolved at laſt on the meaſure. " Anaxagoras mentis " infinitæ vi et ratione rerum omnium " modum et deſcriptionem deſignari et con- " fici voluit."

The Mind watches over men with a particular attention; for them it was that the world

was

was made. Their country is heaven, to which they are to be recalled, if by their virtue they deſerve it.

*The bodies of the firſt animals, conſequently that of man, were formed out of earth, tempered with moiſture and heat; after this the individuals generated others, each in their own kind.**

Neither ſun, moon, nor ſtars, are gods or demons; or animated bodies; they are ſolid maſſes ſet in motion by Intelligence, the ſole cauſe of motion.

Why did GOD form the world at ſo late a period?—how impreſs motion—how could matter conform itſelf to order—what is that which continues the motions of ſtars, earth, and heaven?

* "Ζωα γενεσθαι εξ υγρυ και θερμυ, και γεωδες, υστερον δε εξ αλληλων."

Preſſed on theſe points, Anaxagoras reſolved all into the will and pleaſure of the Firſt Cauſe.

It muſt be confeſſed, that there is a ſurpriſing agreement (the creation of matter excepted) between this and the Moſaic ſyſtem. Did we not know that the Greeks knew no other language than their own, it would be natural to ſuppoſe that---- Perhaps it will be better to ſay no more about it. Let us paſs to facts— OS-I-RIS, *in Coptic, ſignifies* Conformator, I-SIS, Formarum Receptaculum—*perſonifications of Mind and Matter.*

THE Gymnoſophiſts of Africa acknowledged one Creator, incomprehenſible in his nature, but intelligible in his works; this was the origin of ſymbolic worſhip.

THE worſhip of ſerpents very general throughout Africa, obtains at this day in many parts. The cneph, a ſnake, emblem

of

of divine goodneſs—the viper, of power; hence the diadem of the Pharaohs was adorned with this emblem.

THE Egyptians perſonified the divine wiſdom under the name of Neiph, repreſented ſpringing out of the body of a lion; *—the manifeſt prototype of the Greek Minerva ſpringing from the head of Jupiter; emblem of the union of wiſdom and power.*

IT was a maxim of the Egyptians, that a wiſe legiſlator ſhould never innovate on the eſtabliſhed ſuperſtitions of his country. This anſwers the queſtion; Why do we find fooliſh religions and wiſe laws in the ſame countries?

The Egyptians, in their popular religion (for they certainly had two, as they had two languages, a popular and a philoſophic) not content with the ſuperſtitions of the earlieſt times, added others without number from age to age.

JUVENAL

JUVENAL laughed at the Egyptians for making their calf Apis a prophet.—*After all, was not the Egyptian calf as well qualified for the function as the Roman chicken?*

As the Egyptian prieſts had a ſettled revenue, and ſuffered none of their order to receive legacies or donations, it is the more extraordinary that they ſhould have given into all the extremes of prieſtcraft. Beſides, they were obliged to marry, which made them a part of the ſtate. They were likewiſe poſſeſſed of the judicial power: the firſt claſs of judges were called prophets; that is, interpreters. The foreteller of events was called Mantis; who, according to Plato, was always ſuppoſed to be out of his ſenſes; or, which was the ſame thing, to be inſpired: hence the prieſteſs of Delphos, who pronounced the oracles, aſſumed a ſemblance of phrenſy to confirm the opinion of her inſpiration. It is remarkable, that there are two oracles

at

at this time on the weſtern coaſt of Africa, as famous, and as much credited, as that of Delphos.

THERE is not in the world a ſingle book of the great library of Thebes; ſo that we know nothing of the country, but from the informations of the Greek philoſophers and poets: even they knew not much;—*for the Egyptian literati held the wiſeſt of the Greeks extremely cheap.* "You Greeks will for ever "talk like fools on theſe ſubjects:"—*Such were the communications of the Egyptian with the Greek philoſophers.*

ALL works concerning religion, juriſprudence, and aſtronomy, were attributed to Hermes, that they might be held ſacred by the vulgar.——*It was in imitation of this procedure, perhaps, that Moſes, who was ſkilled in all the learning of the Egyptians, kept his knowledge in aſtronomy a ſecret from the people:*

for,

for, according to our author, the Jews were the worſt aſtronomers on the earth, the Chineſe excepted. However, this does not bear ſo hard on either as ſeems to be intended: the Romans, a great and wiſe people, knew as little of aſtronomy as the Jews or Chineſe: the Roman calendar, in the time of Julius Cæſar, was in ſuch a wretched ſtate, that the feaſts of autumn and ſpring were almoſt inverted.

THE notion of a man's living to the age of 600 or 1000 years, Egyptian. How is this reconcileable with their preciſe knowledge of a ſolar year, and with their fixing the age of men, one with the other, to the term of 28 years? This has ſuggeſted a ſuppoſition, that by the 600 or 1000 years in queſtion, they meant the duration of a tribe or dynaſty, diſtinguiſhed by the name of its founder.

THE *A* was not the firſt letter of the Egyptian alphabet, but the *T*, in honour of Thoth,

Thoth, or Hermes, the genius that preſided over the Sciences.

A *ſyllabic* alphabet is in uſe at this time in Nubia and Abyſſinia, and has been ſo from time immemorial: from this the Egyptians are ſuppoſed to have had the firſt thought of *a literal* alphabet: it is certain, that they uſed the ſame letters with ours ſo early as the age of Moſes; theſe characters have been found of late in the ſwathings of their mummies.

THE Egyptians rejected eternity of puniſhments; admitting a purgatory, whence, in a certain time, men were to reſume their bodies; hence the practice of embalming: but philoſophers, and the truly virtuous, were to paſs directly into Heaven.

COCYTUS and Lethé, two little canals from the Nile.——The ancient, as likewiſe the modern Egyptians, of a melancholic complexion, ſtrict obſervers of the ſabbath.

Of the CHINESE RELIGION.

THE Chineſe are not *equal* to the ſublime parts of ſcience; they cannot comprehend reaſonings on the nature of GOD; of the human ſoul, or of a future ſtate; they cannot even be brought to reaſon about them.——*Before we charge the Chineſe with being unequal to theſe ſubjects, we ſhould be ſure that we clearly comprehend them ourſelves: in the mean time it would be more liberal to impute their reluctance to reaſon about them to that which I take to be its true cauſe, a reſpect for the authority of Confucius, who pronounced them to be of a nature incomprehenſible; and this it was, probably, that threw him upon downright materialiſm;—thus he admits neither creation nor providence; treats the idea of an intelligent ſpirit, acting ſeparately, and diſtinguiſhed from the univerſe, as a mere reverie; aſſerts all to be matter, in which there is no*

real

real difference; the differences in forms and properties being nothing more than a difference in the impreſſions made on our ſenſes. Extravagant as theſe ideas may ſeem, were they not embraced by Plato and many of the Greek philoſophers; and have they not been revived with much warmth by ſome modern materialiſts?

The moſt general opinion on this ſubject, was that of a certain union of the Divinity and of matter in a firſt principle, known as to its exiſtence, unknown as to its eſſence; this was preſented as the univerſal ſource from which all beings proceeded; whether by emanation, as the rays of light; or by generation, as the elements or animals; or by accretion and ſeparation, as in vegetables and minerals; or, in ſhort, by ſome other way unknown, without fixing the time, the manner, or entering into any philoſophical diſcuſſion of the ſubject. This was the ſyſtem of all the moſt ancient people of the earth; eſpecially of the Orientals, who to theſe general ideas

added a Theocracy peculiar to themſelves, in which they ſuppoſed the Supreme Majeſty retired into the heaven of heavens, leaving to a chief miniſter (himſelf the iſſue of the divinity) *the care of governing the world, and of keeping within bounds a certain principle of malevolence and rebellion, of which they conceived the exiſtence, from a view of the evils, natural and moral, by which the world was afflicted. Was not this chief miniſter the Mithra, the mediator, of the Perſians? Was this theocracy the model or the copy of the kingly government of the Eaſt?*

If the phyſical principles of Confucius are not admiſſible, it is not ſo with reſpect to his moral doctrines: what can be more neat, and at the ſame time comprehenſive, than the following? Virtue conſiſts in a ſtrict obſervance of the laws, ſubmiſſion to the magiſtrate, reſpect for*

* Το δικαιον ειναι και το αισχρον ου φυσει αλλα νομω.
Juſtum et turpe non natura conſtare, ſed lege.
Diog. Laer. in Archelao.

ſuperiors, modeſty towards equals, and tenderneſs for inferiors. How is this to be reconciled with a toleration of infanticide? It may well be ſaid, that the natural hiſtory of man is a tiſſue of contradictions. Confucius flouriſhed 550 years before Chriſt: the doctrine of the materiality of the ſoul obtained 500 years before him. Is it not at this hour, according to Locke, problematical?

THE ancient religion of the Chineſe conſiſted chiefly in offering ſacrifices on the higheſt places: this mode of worſhip obtained in Tartary, the ancient Scythia; throughout the north of Aſia and Europe; and is to be traced even into Lapland. At this very day the Chineſe Emperors never offer ſacrifices but in tents; a remnant of Tartar uſage, and of primitive life.

RABDOMANCY is the favourite ſuperſtition of the Chineſe, in conſequence of its being adopted

adopted and promoted by Confucius. Will it be credited, that ſome Miſſionaries have been ſo fooliſh as to aſſert that Confucius foretold the coming of the Meſſiah by the magical rods?

THE Chineſe have no initiations, firſt invented by the Egyptians, from whom they paſſed to the Greeks and other nations. They have no conception that ſouls can be, of themſelves, ſenſible of puniſhment or reward; and of courſe reject a purgatory and paradiſe.

BY the doctrine of Fo, not only the paſſions, but even the ſenſes, are to be ſubdued; there is to be no object of thought but the Divinity.——*In this we have the origin of modern Quietiſm; and, to the diſgrace of human wit, find a Paſchal and a Fenelon among the followers of Fo.*

THE

THE Chineſe ſay, that their firſt king Fo-hé was miraculouſly born of a virgin: the Scythians ſaid the ſame of their founder Scytha.

ALL the nations of the ancient world united in the immolation of victims. India and Thibet excepted, in conſequence of their belief in tranſmigration.

Of

Of the EGYPTIAN GOVERNMENT.

MONARCHICAL, not deſpotic; for the king was not judge; this belonged to the prieſts, nor could he tax without their conſent. *In this reſpect, the prieſts were the Ephori of Egypt.*

THERE is great confuſion among ancient authors touching the police of Egypt. As no national records are extant, we cannot judge of their laws. We are told, that all kinds of thefts were allowed; and they are charged with knavery in trade by the Greeks, who were in their turn ſtigmatized as ſharpers by every other nation. *All trade is but a ſtruggle to overreach, in which thoſe who are outwitted are very ready to beſtow hard names on their concurrents. I ſuſpect that there is ſomething of this in the character given by the European to the Chineſe trader.*

THE

THE pontificate was hereditary, not at the nomination of the prince, who, by the original conſtitution, could not be of the order. When Sethon, who was pontiff, made himſelf king, there was no counterpoiſe left to the kingly power, which of courſe became deſpotic. *In this, as in all the mixed governments of antiquity, a third or middle power was wanting—a repreſentative of the people.*

FROM this time, the prieſts or the military diſpoſed of the throne by election from among themſelves, as either prevailed; the people were but a number, that is, ſlaves. The prince, if choſen from the military, aſſumed the prieſthood; there was no controul left.

AGRICULTURE conſtituted the riches of Egypt; fertility of ſoil, and facility of culture, extreme; hence pyramids and public

works are no proof of the riches of the prince; they were the works, the paſſion, of a people little employed in providing the means of ſubſiſtence. The Ptolomies at laſt gave them a turn to commerce, which they till then had deſpiſed. This accounts for their having had no coin in early times: no medals of theirs have been found elder than Alexander.

THE flouriſhing ſtate of the arts at the Macedonian conqueſt is the beſt proof of the antiquity of the Egyptians.

THE diviſion of the Jews into tribes was borrowed from the Egyptians. The ancient name of Egypt was Kypt, hence their deſcendants have retained the name of Copts.

THEY had a phyſician for every malady, but no lawyers; all pleadings were in writing;

ting; no torture in criminal cafes; perjury capital, ſo murder. In Europe, hereſy and witchcraft have been puniſhed more ſeverely than parricide. *At this day we burn the wife for coining, while the huſband, who ſets her to work, is puniſhed ſimply by hanging; and this we call legiſlation.*

Should the preceding account of the Egyptian government be thought ſhort and imperfect, it muſt be conſidered, firſt, that the national records are loſt; in the next place, that the government, from the time of Sethon, becoming deſpotic, the principles of ſuch a government, if it can be ſaid to have any, muſt be contained in a very ſmall code—the will of the prince.

Of the CHINESE GOVERNMENT.

THOUGH the Chineſe records are extant, yet in fact, they are loſt to us, from their being written in a language not underſtood by the European miſſionaries, from whom alone we have received our informations; accordingly, the inconſiſtencies of theſe good fathers with themſelves, and their contradictions of one another, point out the ſource of their intelligence to be no other than the vague reports of ignorant, or, it may be, deſigning individuals.

The extreme reſerve of the Egyptian prieſts, their contempt of foreigners, and above all, a total ignorance of the hieroglyphic language, in which the ſacred and political records were written, had kept the Greeks, who viſited Egypt, equally in the dark, and made their inconſiſtencies and contradictions run parallel with thoſe of the European miſſionaries.

Plato

Plato ſpent thirteen years in Egypt, yet how little do we learn of the country from him; this ſeems to confirm the report, that he gave up his time to trade, dealing largely in the importation of oil from Attica, of which the Egyptians were remarkably fond. I muſt add to this anecdote the following:——"Exercitatus eſt apud "Ariſtonem Argivum palæſtritam, nec "deſunt qui in Iſthmo luctatum eſſe di- "cant." DIO. LAER.——*The union of the wreſtler and oil-merchant with the exalted title of the divine philoſopher, affords a notable example of the nature and verſatility of the Greek genius.*

IN early times, China, like all other regions of great extent, was under the government of ſeveral little Kans or Caciques, independent on each other, but limited at home. Theſe petty princes, in proceſs of time, fell under the dominion of one, who, by the nature of conqueſt, became a deſpot.

BEFORE

BEFORE the firſt Tartar conqueſt, the adminiſtration under the emperors was in the hands of eunuchs; as theſe could have no family, the emperors were heirs to their fortunes. On the ſame principle, the entire family of every criminal who ſuffers death is totally extinguiſhed. The exiſtence of two ſuch cuſtoms aſcertains the character of the government. One of the emperors would have abrogated this inhuman law; it was ſaid to him, "Do ſo, when you govern "men; ſlaves are not men."——*The emperor might have replied, Theſe ſlaves would have been men, had it not been for the councils of ſuch knaves as you are.*

DAUGHTERS cannot inherit, becauſe they cannot ſacrifice to the manes of their parents. *That is, they are forbidden to ſacrifice, that they may not inherit, and thereby their fortunes become eſcheats to the prince; ſuch is the logic of deſpotiſm.*

THE

THE whip and the cudgel are the principal engines of Chineſe government. Is a favourite courtier baſtinadoed to-day, he will come out to-morrow without a bluſh. A ſlave may be mortified, he cannot be diſhonoured.

OF all the people on the earth the Chineſe have the ſtrongeſt paſſion for commerce;* the

* There is a people on the earth, who will diſpute this point with the Chineſe. Has it not been a paſſion for commerce that has led us to that fatal pretenſion, the dominion of the ſea;—a pretenſion totally repugnant to the genius and moderation of our internal government? The following paſſage on this ſubject, is extremely intereſting:——

" On a eu occaſion d' obſerver, dit Iſocrate, que tous les peuples de la Grece qui ont eu l' empire de la mer, ou qui ont ſeulment osé y aſpirer, ſe ſont plongés dans un abyme de déſaſtres et de calamités. Cette domination

the government takes advantage of this ſpirit, and grinds the merchant by exceſſive extortions; the merchants have no balance againſt theſe preſſures but in the deceits and tricks which they practiſe on each other, and ſtill more upon foreigners; the magiſ-

mination-la, ajoute-t'il, n'eſt point naturelle: c'eſt une chimere, qui enivre tellement les hommes, qu' elle leur óte le ſens commun; et ils s' attirent tant d' ennemis, et des ennemis ſi redoubtales, qu'il leur eſt impoſſible d'y réſiſter á la longue: les habitans des côtes, les habitans des îles, les puiſſances voiſines, les puiſſances éloignées, enfin toutes s'arment entr'elles contre ceux qui ont uſurpé l' empire de la mer, comme contre les tyrans du genre humain.

" Ne ſemble-t'il pas qu' Iſocrate ait voulu déſigner par ces expreſſions la Grande-Bretagne, et lui predire exactement tout ce qui lui eſt arrivé, et tout ce qui lui arrivera encore, ſi elle ne juge ápropos d' adopter des principes plus moderées, et de ſuivre des maximes plus equitables?"

RECH. PHILOS. SUR LES GRECS.

trate

trate connives at the frauds by which he is a gainer.——*After all, is not the knavery more in the ruler than in the trader?*

AMONG the inhabitants of China, the peaſants alone might have ſome degree of happineſs from their innocence and induſtry; but ſuch is the undiſtinguiſhing ſpirit of tyranny, that they derive no advantage from their virtues, oppreſſed and ruined by thoſe two peſts of deſpotiſm, arbitrary taxation and the corvée. *By corvée is underſtood all ſervices forced by government on the peaſant, without payment or conſideration. Thanks to the good ſenſe and ſturdineſs of our anceſtors, there is no ſuch word in our language, becauſe there is no ſuch thing in our police.*

IN civil matters there is no appeal from the deciſion of the judge.——*Appeal implies ſubordination; deſpotiſm knows no ſuch thing:*

the delegate of a deſpot is himſelf a deſpot. The limitation of his power would be a precedent againſt the government of the ſovereign; it would deſtroy the ſimplicity of the machine, which has but two ſprings—Gommand and Obedience.

Through all the regions of the earth, deſpotiſm has, and can have, but one character; this uniformity ſprings from the nature of the thing, the thing itſelf from the nature of man; not as Monteſquieu would have it, from a hot ſun, and the influence of climate; it was not a laxity of fibre that enſlaved the Moſcovite.

I CANNOT take leave of my author without profeſſing the higheſt eſteem of his genius and erudition. The ſoundeſt criticiſm in things which are open to proof, the moſt ingenious conjecture in ſuch as are not, diſtinguiſh his progreſs through the natural hiſtory

hiſtory of man, from the ſavage of Canada, to the poliſhed citizen of Athens.*

* See his Recherches Philoſophiques ſur les Grecs; above all, his incomparable Tract on the Lacedemonians;—a piece of hiſtorical criticiſm, ſo maſterly in the execution, and of an air ſo original, that the very mode of inveſtigation ſeems to be a proceſs of his own invention.

THE END.

THE END.